

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, June 4, 1924.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 36, No. 23.

THE ONE ESSENTIAL BAPTISM.

By The Editor.

THERE is a baptism with the Holy Spirit; this ought not to be a debatable question among those who believe the Bible; the teaching is clear. Jesus promised the baptism with the Holy Ghost, and he promised to pray the Father to give us the baptism with the Holy Ghost. He assured us that we should have the Holy Spirit as a Comforter, a teacher, a guide and an empowerer.

Jesus kept his promise, the Father answered his prayer, and the Holy Spirit came. He is a Divine Being—a Person. He is universal, filling all the world of human habitation. He can be present in all places with all men. He can witness to men, impress them, illuminate their minds, teach and guide them. He can enter into them, purge sin out of them, indwell them, empower them for service, give them wisdom above the mere human, give them power above the mere physical, make them strong and wise and equal to the tasks to which God has appointed them.

The great need of preachers, of the laity, of all men, is the baptism and abiding of the Holy Spirit. What a powerful church, what a happy people, how liberal, how zealous, how earnest in spreading the Gospel, would the millions of church members be if they had received the baptism, cleansing and empowering of the Holy Spirit. We cannot carry on the work of the church and the evangelization of the world without his presence, guidance, purifying and power. When men forget him and get away from him they become selfish; they seek out many inventions and set on foot many plans. They believe they could save the world with money. They discount the blood of Christ and raise a cry for gold and the church becomes a great ecclesiasticism instead of a great evangelism. Unbelief comes in; they question the authenticity of the Scriptures and the Virgin Birth of Jesus. They deny the atoning merit of his death, and his resurrection. There is spiritual dearth and moral decay. There is looseness of morals and lawlessness which head up in high places. It breaks into the home, it corrupts capital, it breeds strife, and leads to war and bloodshed.

If the Church is of Christ, the salt of the earth and the light of the world, she must be cleansed by the Spirit, filled with the Spirit, and guided and empowered by his wisdom and his presence. In that heart-to-heart talk Jesus had with his disciples on the eve of his leaving them he assured them he would not "leave them comfortless," but would send the Spirit of truth, whom the world could not receive, nor whom the world did not know, but he should indwell the disciples, and bring to their remembrance the precious lessons of Jesus while, with them on

earth. The Holy Spirit is the executive of the Godhead, the channel through which we are to gain access to the Jesus, the Son, and through the Son to the Father.

The Menace of the Universities.

IT is well understood that the theory of evolution has right of way in practically all, perhaps, every one, of the great universities of these United States. I do not suppose it can be said of any one of our larger universities that it is a center of religious influence and spiritual power.

Revivals of religion bringing repentance, regeneration and the outpouring of the Holy Spirit, are entirely unknown in the state universities and are almost entirely unknown in some of the universities under the control of the various churches. In many of these institutions of learning there is very little sympathy with the supernatural in religion, with the gospel that kills to sin and makes alive to the Lord Jesus.

The presidents and professors of these institutions of learning are made up largely, of men who are fully convinced and steadfastly believe that their ancestors were apes. They take little or no stock in the Bible account of man's creation and original state of holiness, communion and fellowship with God, and of his fall into sin, and the Bible account of his redemption through the Virgin Birth of the pre-existent Christ and the atonement he made upon the cross.

They do not look upon the perverseness of human nature as original sin breaking out in transgression, which may be forgiven through the mercy of God, and the merits of the atonement, and that can be cleansed away through the sacrificial death of Jesus. To them, this perverseness of nature is only the lingering blood-thirstiness of the tiger, the remains of the hogghishness of the hog, the taint of the rabidness of the dog. The follies and foibles of humanity they would charge up to our kinship with the frisky monkey. They have a theory that gradually this animalism is to be subdued and worked out of us, and that somewhere in the myriads of millions of years man will come into his own.

The teachings of these evolutionists do not tend to produce any spiritual life or high standards of morals and the entire drift is in a dangerous direction. It has always been, and will always be, a dangerous thing for the individual, the community, the school or the nation to drift away from God, the Word of God, and the Son of God.

Recently, Dr. Nicholas Murray Butler, president of Columbia University, put him-

self on record as unfriendly to the Volstead act. It seems that he is in favor of an increase of alcohol in wine and beer, which of course, means the return of the saloon. Any one knows, who knows anything about the liquor people, that if you give them an inch they will take ten miles. It is cause, not only for regret, but for uneasiness, when the president of a great university should, in the slightest degree, line himself up with the liquor forces of the nation.

I noticed in the public press a few days ago, that an editor of one of the large dailies in his endorsement and defense of Butler, has this to say:

"President Butler stated in a very few words the objections to the attitude so many people take toward the Volstead act. They seem to think it sacrosanct and not to be touched nor modified by so much as a word or a letter and in the enforcement of which any means, of whatever nature, may lawfully and morally be used. All other laws are to be disregarded, they seem to think, just so this one is rigorously enforced."

All of which is utterly false. The people who stand for our prohibition laws are very insistent upon the enforcement, because the liquor traffic is the fountain from which flows a great stream of ceaseless lawlessness of every kind. The friends of liquor have always been the enemies of law and order. The drunkard knows no law. He burns his own house, he kills his own wife, he brains his own children, resists the officer of the law; he is utterly lawless and the men who furnish him with liquor are just as lawless as he is, and the college presidents and newspaper editors who are unfriendly to our prohibition laws, who would pull down the standards and who are constantly saying and writing things against prohibition and the enforcement of the laws against the traffickers in liquor, are *particeps criminis* with all bootleggers who are practically all murderers, who go armed with preparation and purpose to kill any and every one who interferes with their lawless traffic.

This man Butler has for some time been taking himself very seriously. A few years ago he thought himself good timber for the presidency of the United States; fortunately, no one else seemed to think so.

Butler's attitude toward prohibition is bad enough, but now let us hear from Dr. Martin Hopkins, president of Dartmouth College. We clip the following from the Associated Press:

"Chicago, Feb. 22.—Dartmouth College, founded in 1766 by Eleazar Wheelock, and aided by the good offices of Franklin and John Adams, has an opening on its faculty, according to its president, for Leon Trotsky.

"President Ernest Martin Hopkins, addressing the National Dartmouth Pow-Wow here today, said: 'A man wrote to me pro-

(Continued on Page 8)

Pentecost and the Pentecostal Blessing.

Rev. G. W. Ridout, D.D., Corresponding Editor.



HERE have been three great epochs in the plan of redemption. Sinai stands for one, where the Law was given. Calvary stands for another, where the Atonement was effected, bringing rebellious man into an at-oneness with God. Pentecost stands for another, when the Holy Ghost was bestowed upon the Church. Each of these epochs has its parallel in Christian experience. Like Bunyan's pilgrim, we must all have our Sinai, where we are made to feel the terrors of the law through a pungent conviction for sin. We find no peace till we come in sight of Calvary and there at the cross we are reconciled to God, forgiven and pardoned—this is our conversion. Next it is our glorious privilege to move on to Pentecost, where, as a definite work, subsequent to conversion, we may be filled with the Holy Ghost. Every Christian may have a personal Pentecost. We make a tremendous mistake when we fail to tarry for it. Our text is associated with a people who waited for it and were "filled with the Holy Ghost." The results of this Pentecostal bestowment were wonderful. Among them we may mention:

First. The difference in Christian experience. Before Pentecost there were many things existing in the Disciples that were wrong and decidedly detrimental to the spread of the gospel. There was strife, worldly ambition, self-seeking spirit, bigotry. There was little "perfect love." Pentecost made an end of this, however. They were made to be "all with one accord." They had all things common. They had singleness of heart. They had received the "fire touch" which burned away their sin, made them pure, gave them power.

Second. The stir it made among the people. Nothing excites a people so much as a revival born of the Holy Ghost. A religion that does not create a stir among the ungodly is not of the Pentecostal order. All Jerusalem was stirred over a little company of Christians getting the Holy Ghost. The same power is needed to move people today.

We might well stop here to inquire why the Church today has so little holy excitement about it, why is there so little stir? An old writer well said:

"The church, through her ministers, is now laboring in the stupendous work assigned her by her Lord, like Samson, shorn of his locks. She may have more than the strength of a man with her, but she has not 'power from on high,' the strength of the living God; and she will labor, comparatively, in vain, until by faith she looks to Christ, and receives the *baptism of the Holy Ghost*. The command of Christ to every gospel minister still is, 'Tarry ye'—if not in Jerusalem, certainly at the throne of grace,—'until ye be endued with power from on high.' And no one can successfully preach the gospel until he is endued with all the power peculiar to the gospel dispensation; until he can come to sinful men in all 'the fulness of the blessing of the gospel of Christ.' The Captain of our salvation is dishonored when his spiritual warriors go into the field to contend with 'principalities and powers,' without having on the whole armor of the gospel. In such case they go forth only to be defeated, and to bring reproach upon the sacred name by which they are called. The weapons of our warfare are the same now that they were when primitive preachers wielded them so successfully; and it is but an abuse of the sovereignty of God to ascribe to him our want of success, if we labor without the 'power from on high,' which primitive Christians possessed."

WITNESSES TO PENTECOSTAL POWER.

Marquis de Renty (1611-1648). In 1741 John Wesley published an abridged life of him which recently has been revised by the Rev. Wm. McDonald, of Boston, U. S. A. This nobleman testifies: "I bear in me ordinarily an experimental verity and a plenitude of the presence of the most Holy Trinity, which elevates me to a simple view of God."

Later, Marquis de Renty declares: "I enter into a heat and into a fire and even to my fingers' ends feel that all within me speaks for God and stretcheth itself forth in length and breadth in his immensity, that it there dissolve and there lose itself." Again: "I cannot conceal from you (said he to a friend) that I have a fire in my heart which burns and consumes without ceasing."

John Fletcher. Of him Mr. Wesley declares: "He writes as he lives. I cannot say that I know such another clergyman in England or Ireland. He is all fire, but it is the fire of love. His writings, like his constant conversation, breathe nothing else to those who read him with an impartial eye."

To John Wesley, he wrote: "Nothing throws unscriptural mysticism down like holding out the promise of the Father, and the fulness of the Spirit, to be received now by faith in the two Promisers, the Father and Son. Ah! What is the penal fire of the mystics to the burning love of the Spirit, revealing the glorious power of the Father and the Son, according to John 14:26, and filling us with all the fulness of God?"

Hester Ann Rogers writes of him: "He insisted that believers now are called upon to prove the same baptismal fire; that the day of Pentecost was the opening of the dispensation of the Spirit,—the great promise of the Father; and that the latter-day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit. Seeing then that they, on the day of Pentecost, bore witness to the grace of our Lord, so should we; and, like them, spread the flame of love."

Alfred Cookman: "I have observed that those passages in our sermons relating to personal experience are usually accompanied with unctuous power. Some years since, at the Penn's Grove Camp Meeting, after the Holy Ghost had been given as a sanctifier, I found myself drawn out for more of God. I could scarcely define my feelings, but there was a going out after God. When surrounded one day with a few Christians, struggling up to enjoy God as never before, this suggestion came: 'You have been trying to get up; are you willing to sink down?' 'Yes,' I answered, 'any way; if I may find him thus, let me sink in the depths.' Then I began to feel that I was going down, and with this there came a realization of love, as I had never known before, and it filled my body, soul and my entire being. O how I loved his children and his Word. I asked, 'What does this mean?' 'God is love.' This was the consciousness of love that filled my whole spirit."

In Philips' life of Whitefield the author says:

"A man should be as much ashamed, and far more afraid, to enter the ministry unbaptized with the Holy Ghost, than he is to enter it unacquainted with the original languages of the holy Scriptures. Until preaching be itself a 'demonstration of the Spirit and of power,' its effects will neither be very great nor very good. It will win but few souls to Christ, and their character will not rise high in the beauty of holiness, nor in the zeal of love. They may just keep their name and their place in the church of the living God, but they will not be to him, nor to his church, 'for a name and an everlasting sign.' 'Saying what Christ did is not enough for a minister; he should say it as Christ did.'"

Third. Pentecost wrought great conviction upon the unsaved. Seeing such a wonderful display of the Spirit of God, hearing such words of power from the Spirit-baptized preacher, the onlookers, curious and transgressors were made to cry out, "Men and brethren, what shall we do." Here was a cry of conviction for sin, of deep, intense, Spirit-wrought concern of soul. Among those

who uttered this cry were some who had taken a part in the murder of our Lord. Some who had come to mock were now moved to pray. The scene was one of holy consternation. Now the prophecy concerning the Holy Ghost was fulfilled. He had convicted these people of sin, of righteousness, of judgment.

Dr. J. H. Jowett, preaching on "The Power of the Holy Ghost," said:

"We need the power of God's Spirit for the conquest of sin. And the conquest of sin means three things. It means that we shall know it when we see it, which requires refined spiritual conception. It means that we shall have the power of discrimination and discernment, of knowing its different guises and detecting the poison. The power to know it is the refining power of God's Spirit, but not merely the power that I may know sin when it appears, but the power of repulsion. The healthy believer not only perceives sin, but he instinctively recoils from it, turns away from it in disgust. But not merely perception and repulsion, which are both the power of the Holy Spirit, but the power of expulsion; to take the devilish intruder who has come into the sanctuary of the mind, some thought of impure constitution, and lay hold of the thought and conduct it to the frontier of the mind, and drive it out, as the undesirable alien is dismissed. I would like to have the power to perceive sin; the power to recoil from it; the power to expel it. 'Ye shall receive that power when the Holy Ghost has come upon you;' power to see sin, power to loathe it, power to expel it and cast out the devil."

Fourth. Pentecost brought a great ingathering of souls. There can be no conviction or conversion of the unsaved unless the Spirit is poured out. The futility of many modern revival efforts is due to the absence of the Spirit's baptism. The Holy Ghost fell on this occasion, purifying and empowering believers and convicting and converting the unsaved. Three thousand were converted. What an ingathering! It could not be otherwise, because the Holy Ghost had been poured out upon the Church. Let the same thing happen to us, let the Holy Ghost be given to the Church, let him have the right of way to work, unhindered by preacher or people, and like results will follow nowadays. Many will be convicted—many will be truly saved. The Church will be blessed with the largest ingathering.

Fifth. The ideal type of Christianity begotten by this Pentecostal bestowment was truly remarkable. Surely in this early Church Christ must have seen the 'travail of his soul' and was satisfied. See how they walked, continuing 'steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers,' 'praising God and having favor with all the people.'

Sixth. The secret of the Spirit-filled life. 'Be filled with the Spirit,' comes the exhortation to all believers—"They were all filled with the Holy Ghost," written of the disciples, shows the blessed possibility of such an experience. The Spirit's infilling brings with it a new conception of the religion of Jesus. It brings with it that unction of the Holy One. It gives the secret of constant victory over self and sin, and makes the believer's life one of 'righteousness, peace and joy in the Holy Ghost.' It renews, inspires, quickens, intensifies. As such it was to Bishop Hamline, when it came upon him as a 'holy, sin-consuming energy,' and a host of God's people have found by entering into this blessed life peace has supplanted worry, victory has taken the place of defeat and failure, joy has superseded gloom, light has

made darkness flee, and love has driven fear away.

"O the Spirit-filled life! Is it thine, is it thine?"

Is thy soul wholly filled with the Spirit divine?

O thou child of the King, has He fallen on thee?

Does He reign in thy soul, so that all men may see

The dear Savior's best image reflected in thee?"

"The Day of Pentecost."

Rev. W. A. Myres.



N the plan of God the day of Pentecost is neither incident nor accident. This day was in the forethought of God and is one of the *High White Days* of his revelation to man. We may, with perfect propriety, place Pentecost with the Passover and even with Creation and Christmas, for on this day the Holy Spirit of God was revealed to the pure spirit of man in that intimate relation that should continue forever.

Seven Sabbaths from the Passover was to be celebrated the feast of Pentecost. (Lev. 23:15). Read carefully the law of Pentecost and note in order, its offerings—Wave offering, Sin offering, Burnt offering, Peace offering. Living, or leavened bread, and dead flesh; it's all there written in the law. The Passover was fulfilled in the death of Jesus; Pentecost in the Advent of the Holy Spirit. I say the Advent because Pentecost was as truly the nativity of the Holy Spirit as was the birth of Jesus the nativity of Christ. From hence the Holy Spirit was in the world in a personal, intimate, powerful way not known before. Jesus was God with us; the Holy Spirit is "God in us."

Pentecost was a day of prophecy; Joel and Jesus saw the wonders of this coming day. It is significant that much of the promise and prophecy of Jesus referred to this day. He seemed to be concerned deeply that his followers should come to Pentecost—to the set day—to a fulness of time. He had aroused the expectations of his followers by command and promise: "I will send you another Comforter." "Ye shall receive power." "Tarry ye at Jerusalem till ye receive power from on high." Such was the burden of the last days of Jesus with those he loved most; showing fully that his chief fear was that they might fail to come to Pentecost and receive "The promise of The Father." In the face of this fact we find today an almost universal neglect of the place and power of the Holy Spirit in the work of the church.

"When the day of Pentecost was fully come." Note here a fulness of time, the arrival of a set day; a day spoken of by Joel the prophet and appointed of Jesus. Not a day incidental, but a day fundamental to the life of the Christian and the success of the church. A capstone to the temple and a consummation of God's revelation of himself to man. After him there is nothing more but more of him. He is not to supplant, but to reveal Jesus. "He shall take of the things of mine and show them unto you." He will not cause us to forget, but to remember. "He shall bring to your remembrance whatsoever I have said unto you." "No man can say that Jesus is Christ but by the Holy Ghost." So we come to the Rock on which the Church is build—Jesus Christ the Son of God—revealed to a human heart by the Holy Ghost, against which the gates of hell cannot prevail. We find the key which fits the locks of two worlds and we may bind or unbind only with the key to the kingdom of heaven. Small wonder that so many are bound and we have

no power to "Loose them and let them go," since we have not the key.

It should not seem strange that men denying the Holy Spirit should come to deny the divinity of Christ; it is a small thing to deny the revelation after we have denied the Revelator. Here we lost and here we must regain the fundamental of all fundamentals—the Fact of Pentecost. Here we plant the standard and from this position there is no retreat, "Ye shall receive power the Holy Ghost coming upon you." Did he come? Has he come? Will he come? Are you tarrying? Are you in accord with those who seek him? In accord on this one thing, in harmony as to this fact? If so, give me your hand, for in him we shall find divine personality, and in his personality we shall have a brotherhood divine.

The fact of Pentecost was preached by Jesus. Will you do less? He made known its power to his followers. Dare you hide it from yours? Those who knew him best, who saw his face and heard his voice "Waited for the promise of the Father." Can you afford to neglect your Pentecost? Seven Sacred Sabbaths from the Passover is the Day of Pentecost.

BUD ROBINSON'S LETTER



E greet you again from the playgrounds, flower gardens, towering mountains, and tumbling oceans of the great western world. What a great country this is! I remember at the opening of the General Conference of the great Methodist Episcopal Church in 1904, that in the Bishops' Address reference was made to a speech by the great Webster, one of the greatest statesmen in his day, but Mr. Webster had no faith in the West. In one of his great speeches in Congress he said that he would not vote to appropriate one cent to bring the Pacific Ocean one mile nearer Washington, D. C., than it was at that time. Mr. Webster was a brainy man, but he did not look down the future far enough to see Southern California, Oregon, and Washington, and our great western front would be among the great states in the new world. The Methodists themselves, in the beautiful city of Pasadena, are erecting two churches that will cost in the neighborhood of a million dollars, but Mr. Webster could not see that.

Since my last report I have preached almost day and night, and seen a number of souls saved. I have had the best time visiting my family, going up the valley to see my grandchildren, that I have had for years. I have been thinking of a man under his "own vine and fig tree," and I have been out under my own vine and fig tree. I have sat down under some of my big orange trees and had a great season of prayer, and then peeled a big orange and ate it, and thanked God that he had given me strength to dig the hole, set out the tree, irrigate it, cultivate it, prune it, and fumigate it, and then eat the oranges. How good God is!

I was reading the other day that beautiful statement where it said, God had "graven us on the palms of his hands." My heart was made to rejoice because, at one time, I thought it read that our names were graven on the palms of his hands, but when I looked it up I found that it was not our names but us. The Lord said, "Behold I have graven thee," and that is much better than our names, because there may be thousands of people in the world by our name, but there is nobody on earth that looks like us. Every man has his own individuality, his own personality. The Lord told Moses he would "put him in the cleft of the rock and cover him

with his hand." If God would put his hand over Moses and keep him, then he will put his hand over us and keep us.

I read again that the Lord said that "He opened his hand and satisfied the desires of every living thing." This text brings out the fact that God feeds the world out of his hand. A few years ago some people did not take much liking to us evangelists; they called us "globe trotters" and "Whoopers-up" and "disturbers of the peace of Zion." They said we just trotted over the country and lived from hand to mouth. At the time it grieved me, and I thought they were actually talking about us, but when I got my eyes opened to see real facts I said, "They are right." They say we live from hand to mouth, and it is God's hand and it is my mouth, and I say amen. Lord, you hand out the scrambled eggs, the streaked bacon, the brown-back biscuits and the Jersey butter, and I will do the rest. So let no evangelist feel discouraged and disheartened because a few enjoy telling him that he lives from hand to mouth; the whole crowd is doing that. I am glad I am eating out of God's hand, and I want THE HERALD readers to know that I am getting fat. I tip the scales now at 188. I have not only got chunks of fat on my physical ribs but I have chunks of fat on my spiritual ribs.

I read again where the Lord said, "All day long have I stretched out my hand," and I said, "Bless God, an out-stretched hand denotes friendship," and it was a blessing to my soul to think that God was my friend and would have his great and mighty hand stretched out toward me. The Lord said that no man would ever be able to pluck us out of his hand. What a wonderful thought it is! We are *graven on the palms of God's hands*. we are *covered with the hand of God*, we are *fed out of the hands of God*, God's hand is stretched out in friendship, companionship and fellowship, and the best of all, he said that no man could *pluck us out of his hand*. If the devil could pluck us out he would, but, thank God, as long as we want to stay in God's hand there is no man or devil that can pluck us out.

I read where the Lord said, "I will guide thee with mine eye," and I said, "Well, bless God, if God will guide me with his eye I can surely get to the right place." He said, "I will lead thee by my Spirit," and my heart was made to rejoice again because if God would guide me with his eye, and lead me by his Spirit there was no reason why I should not make the landing. Then up came the devil and quoted scripture to me; he said, "Take heed when you think you stand lest you fall." I said, "That is so, Mr. Devil," then I quoted him that remarkable passage in Isa. 41:10: "Fear thou not for I am with thee, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Here the reader will see at a glance that not only are we led by the Spirit and guided by his eye, but we are upheld by the right hand of his righteousness. We have more good things than any crowd of people in the world. I mean all the people that believe in a whole Bible for a whole world, and salvation from all sin for all men provided through the atoning blood of the crucified Son of God. We have enough now to make us shout ourselves hoarse, and, bless God, when all of the beautiful scriptures are fulfilled in our lives we can shout in the teeth of the devil, and unfurl our banner of holiness of heart and life in the face of the devil and, as Brother Will Huff used to say, "We can shout it in the teeth of hell." That was a great statement Brother Will made, but he is one of the greatest preachers of the age, wonderfully used of God. Dr. Morrison used to say so often, "On with the revival." The great Dr. Fowler used to say, "Hold steady." The sainted Dr. Bresee used to say, "Get the fire down."

(Continued on page 6)

Some Essential Helps.

Richard W. Lewis, Evangelist.



THE HERALD is read by many young ministers, and also by a great many more ministers who, while not so young, yet are young enough, and pliant enough, to profit by the experience of others; and who are willing to become more efficient by following such suggestions as commend themselves.

System is a rare virtue, and yet it is one of the most essential to a minister's happiness and usefulness. Many preachers put in hours looking for lost articles! While all preachers may not be able to own expensive filing devices, yet even those who cannot may be able to improvise them. Some ministers are so skillful with tools that they are able to make their own files. Others have in their congregations carpenters who are both capable and willing to do such work if only the material is furnished them—in many instances they will not only gladly do the work, but will also furnish the materials out of love for the pastor, and since he is the servant of the Lord.

The writer hereof sat in the study of a friend sometime ago and saw him take out of "pigeon holes" in his desk annual files of sermon outlines running right back to sermon number one; yet this preacher had been building sermons for over a quarter of a century! It is not necessary to file sermons, or sermon outlines, in order that a lazy preacher may preach them over and over; but it is necessary, perhaps, in order that a preacher may not preach them over and over. Every student-preacher, possessed of proper ambition, will prefer to grow, to expand, to widen-out, to enlarge the field of study and sermonizing, rather than to repeat himself over and over until he lives and labors in a rut. Unless outlines are kept, one can hardly be sure that one is covering new territory of thought.

Every young preacher should begin his ministry with some sort of a clipping system. This may be a home-made system, or it may be one of the many on the market. As the years increase, and heavier demands are made upon the minister, these clippings, duly filed, will enable him to brighten his discourses with suitable illustrations.

No up-to-date preacher should be without a kind of "catch-all" blank book on his desk, or in his pocket, in which to record all the new ideas that pop into his head; new plans that suggest themselves; or new thoughts gleaned here and there. If such data is scribbled on the back of an envelope, or a scrap of paper, one is apt to lose or destroy it, and thus some of the most valuable materials are lost for lack of a permanent record.

A minister is a public man. He, in a sense, belongs to the community of which he is a prominent and important part, hence every active preacher should have a telephone, if it is at all available. If any preacher thinks he is too poor to pay for a telephone, let him reflect that there are preachers—and far too many of them—just as poor as he, who somehow manage to always have their tobacco, and if these brethren can afford tobacco, even at the expense of wife and children doing without many much-needed items, surely a telephone can be paid for in some way when not only the preacher himself, but his family, his parishioners, his friends, and the entire community, not to emphasize the passing preacher, friend or acquaintance, all will profit by it. But when the preacher really and truly cannot, or will not, afford a 'phone, the congregation should install one for him. As a matter of fact every congregation should own its parsonage, furnish it, and provide it with a telephone, then pay the

rent, for not infrequently some two or three sisters are such chronic phoners that the preacher does not get a square deal when he pays all the rent!

It is astonishing how few pastors possess any sort of a duplicating device. These inexpensive preacher aids are almost indispensable if a pastor would do efficient service in his congregation. With a duplicator from fifty to one hundred letters, notices, special announcements, urgent exhortations, etc., may be reproduced from one original. Either a pen and ink, or a typewriter may be used. The sending out of a pastoral letter once a quarter is always stimulating to the Church activities. It smacks, too, of a "live wire." How strange that a bunch of business men on the board of stewards, seldom think to see that their pastor is provided with just such conveniences in his study as they would never think of dispensing with in their offices! And yet they are only making money, while the pastor is in the greatest work in the world—winning souls and building character.

The typewriter is a fixture in our advanced civilization. It is such a simple thing to operate that even middle-aged men have taken it up and so mastered the keyboard as to do very passable work. Many ministers write such "awful" hands (to use that much abused word "awful" in a right way for once,) that they should provide themselves with a typewriter for the peace of mind, comfort and economy of time of their friends, even if they themselves do not care to own one. The writer has used nearly all the many makes on the market, and after getting the best of four "Coronas" has settled down on the "Portable Remington" (there is no rake-off to the writer for saying this.) For the preacher who is away from home a good deal, or attends conferences, conventions, or other assemblies which call for committee work, a portable typewriter is well-nigh indispensable. Even where the pastor has his study in his Church, yet sometimes wants to do some typewriting at home, the portable is in place. With a good portable machine one can do just as good work, and make just about as many duplicate copies as with the standard machines. But whether at home or away from home one of the essential benefits of a typewriter is the carbon copy one keeps in writing letters. Very thin yellow sheets can be bought at a very small cost, and a dozen carbon sheets will last the average preacher a long time. This yellow sheet copy can be fastened with a clip to the letter being answered, and both slipped into a filing case. It is quite out of the question for most men to remember all they have said in a letter, or in what way they have said, and at times so much depends upon knowing what has been written a correspondent. Without a carbon copy there is often times a great deal of annoyance to the busy pastor.

Of course every preacher needs some kind of files for his letters. Desk files for letters cost about thirty-five cents each, and are indexed, so that letters may be kept in alphabetical order, and referred to at a moment's demand. One file should be kept for bills and receipts. Many a hard-earned dollar may thus be saved. Besides, many hours, even days, are lost looking for some item that should be at finger tips in a filing device.

There is now on the market a little memorandum book called a "Buddy." It has permanent imitation leather backs, and new pads may be slipped there into as needed. These little buddies cost only about thirty-five cents, and fit into the vest pocket. They will last the average preacher about a year. In them one may keep addresses, a prayer

list of friends in whom the prayer is deeply interested, and make many records. The pastor may keep a list, also, of the prospective members on his heart.

No progressive preacher should try to get along without a list of good texts, built as he reads his Bible. From this list he will be able to find quickly appropriate texts for special occasions, or for the regular Sunday sermons.

But the most essential of all helps to a preacher is a "Peniel." Jacob had his; so must the spiritual preacher of today. A room, or a closet should be dedicated to a trysting place, where God and the preacher may meet as lovers, and go over their affairs. More and more it becomes evident that as electricity is the power of the physical world, so prayer is the power of the spiritual world. Worldly-wise men can cope with arguments, but they stagger and fall back before a life of prayer. Have you a wrestling room; open a "Peniel," and there solve all your problems.

Temples and other things in Siam

W. E. Biederwolf.



I have just left Siam, the "Land of the White Elephant," the only absolute Monarchy in the world today among the recognized nations. Bangkok, its Capital, where we have closed our meeting, is a city of Temples, there being no less than 340 in this city alone.

Speaking of Temples—they pursue you everywhere. Familiarity does not always breed contempt, but were it not for the distinctive types of the different countries it would at least breed indifference. In either case it is a pity; the waste of wealth and the enthralling superstition of the people. Here is a Temple erected to Buddha—if I had the money represented by it I could take care of all the foreign missionary work of all the denominations in the world for a decade of years. And as for superstition—when people bow down to monkeys and snakes and other brutish things as well as graven images they have gone the limit in that direction.

Some temples are small and shabby; others beggar description in their magnificence, gilded with gold, studded with jewels they are built up to heights that are dizzy. They are embellished with marvelous carvings. Gargoylish figures and strange fantastic shapes stare at you from every direction. I have just come from the imposing Shwe Dagon Temple of Rangoon. For over 2000 years this Pagoda with its jeweled Ti, glinting in the sunlight, with its tinkling bells and numberless shrines, has been an object of veneration and countless generations have enriched it with their gifts and offerings. The ferocious looking leogryphs that guard the temple gates everywhere and scare the Devil away look enough like the Devil to make his Satanic Majesty feel much at home, one would think, when the two catch sight of each other. What is a leogryph? It needs a picture to answer that question.

But the worship! Inside are images of Buddha everywhere with one huge one at the altar; squatting on the floor in front of this image are 30 bare-footed, saffron-robed priests, smoking cigarettes and spitting betel-juice in brass cuspidors, while one of them mumbles some words from the writings of Buddha, and about thirty more poor, ignorant natives squat behind chewing their betel and bowing their heads to the floor in rever-

ence to the carved image of Buddha before them. And this is the worship of Buddha.

At Penang, in the Malay Peninsula, I went into a small unpretentious temple and approached the altar. I gave a quick start, a huge snake had curled himself about the candle-stick, then another twisted about a bell, four more in an artificial bush, and looking about I saw snakes, big spotted fellows, little green ones—snakes everywhere, wherever they could find a place to curl themselves. They don't have any Eighteenth Amendment over here, but these were snakes all right enough. A prosperous-looking Chinaman came in with four fine looking young people (his children apparently). He worshipped and then in turn the children. They knelt down before the snakes, touched their heads three times to the floor, laid their hands palms together and with them imitated the motion of a snake—thus performing their worship, they left some coins and went away.

Siam makes an interesting chapter in a tour such as this. They wear less clothes here than anywhere else in the Orient, at least among the partially civilized people—more naked little boys and girls on the street—women clothed only to their waist, and men running about dressed in loin-cloths only. Siam's advance has been a bit tardy. She is off the beaten track of Western travel. The women here as in many other oriental lands, wear jewelry in the nose, hang it from the lobes and tips of their ears, ring it around their wrists and ankles, fingers and toes. Yes, they powder, but they throw it on in streaks, and never smooth it evenly over the face. Men and women dress much alike, when they do dress. For a dress or trousers they merely take a strip of cloth three feet wide and six feet long, wrap it around the waist and draw the end up between the legs to a little above the knees, thus making a comfortable, economical and by no means unhandsome looking garment.

Siam in size is a little less than California and contains eight millions of people. Their Sapphire mines at Chantaboon are said to be the greatest in the world. Steeped in Buddhism, as no other people in the world, I found them hard to move, yet a goodly number came each night and accepted the Christian faith. It is almost as hard for a Buddhist to forsake Buddha for Christ as it would be for you to renounce Christ and become an advocate of Buddha.

The first evening in Bangkok I walked with a friend through the Palace grounds. The fine evergreen trees were all trimmed, each one into shape like an inverted top. The leaves and small branches of the Banyan trees were trimmed into balls about 3 feet in diameter, one tree converted into some fifty such spheres, and each one hung with a dozen or so of vari-colored electric lights. I was dressed in a new Pangee silk suit and thought I was doing royalty an honor, when a pigmy Siamese guard, whose pretentious hat doubled his height, stepped up and told me to button my coat, my friend informed me, who understood the Siamese language. To walk in the Palace grounds with an unbuttoned coat was a mark of disrespect.

Next day at a public function I was honored with a seat among the high-ups quite close to the King. He came in with one of his three wives—the one he had honored as Queen. Se was bedecked with gems like the wonders of the Arabian Nights—rubies as red as one's heart blood, sapphires like the blue of an Indian sky, and pearls pure as the peak of a snow-mountain at sunrise. I noticed the women, Oriental as well as our own. Some of the American women have so tried to Europeanize, as well as Orientalize, themselves that it would puzzle a Virchow and Quatrefores together to know where to classify them among the known races. This is true of the English woman as well, and even more so. It is the exception to find an English lady who does not smoke cigarettes. The

other evening every woman, with one exception, who came out of the dining room had a lighted cigarette or lighted one immediately upon entering the drawing-room.

Most Orientals chew betel. They take the leaf of the tree, smear it with lime and wrap it about the betel nut. The juice is red and all over the streets it looks like someone has been spewing out quarts of gore. It turns their teeth black and their lips and whole mouth into a dirty red. I supposed it was confined chiefly to the lower class, but I was on this kingly occasion, just mentioned, quickly disillusioned. Beautiful little tables were placed among the crowd, and on each one in addition to cigarettes, flowers, tea, etc., was a finely wrought silver vase some four inches in diameter. I wondered what it was for. I learned. Two feet away was a high-class Siamese lady, finely attired. She did not spit, she just poured. She opened her mouth, disclosed a row of teeth that looked like black pearls in a case of red velvet, and with finely executed dexterity filled the dainty silver spittoon with the blood-red juice of the betel.

A speaking engagement was awaiting me and I had to retire. We were packed in close without order. In rising I got tangled up with my chair and in trying to put the right emphasis on the word "Pardon" to a French lady just in front I nearly jostled a Siamese belle off her stool, and got out only to discover that I had made another unseemly breach of royal etiquette—I had actually walked away with my back to the king. But what could I have done? I did not know any better. If I had backed away I would have knocked half the royal ladies and gents over. But I was glad to get away under any circumstances. I would rather sit on the banks of the Tippecanoe with a Hoosier farmer or a civilian friend than to kowtow to his Nibs, the king of any country any day.

Speaking of friends, a real friend is worth his weight in rubies.

"It is my joy in life to find

At every turning of the road,

The strong arms of a comrade kind

To help me onward with my load.

And since I have no gold to give,

And love alone must make amends,

My daily prayer is while I live

'God make me worthy of my friends.'"

Four Bishops Oppose the Call For Special Session of the General Conference.



E, the undersigned superintendents of the Methodist Episcopal Church, South, did not and do not agree to the calling of an extra session of the General Conference on July 2, and we feel that it is due the Church as well as ourselves to give the reasons for our dissent from the conclusion reached by the majority of the bishops.

Grave doubts have been raised about the legal adoption of paragraphs 37 and 38 of the Discipline of 1922, which are as follows:

37. The bishops, or a majority of the Annual Conferences, shall have authority to call a General Conference at any time, if they judge it necessary.

38. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election.

These paragraphs, 37 and 38, which alone of all the contents of our book of Discipline refer to the authority of the bishops to call an extra session of the General Conference, are a part of the constitution of the General Conference.

They were passed by the General Confer-

ence of 1866, but they were not referred to the Annual Conferences for approval, nor does the record show that they were passed by a two-thirds vote of the General Conference, by which vote amendments to the constitution must be adopted.

These facts were laid before the General Conference in 1914 in a report prepared by a committee on the constitution of which Bishop Alpheus W. Wilson was the chairman, which report was approved unanimously by the College of Bishops before it was submitted to the General Conference.

The report recommended that the General Conference consider the matter and make the amendments in a constitutional manner; but no action was taken upon this portion or any other part of the report. Hence the doubts which have been raised concerning the constitutional validity of these paragraphs.

However, if their constitutionality were conceded, in our judgment supported by concurring opinions of many of the ablest lawyers in the Church, these paragraphs do not authorize the bishops to call a special session of the General Conference at any time which would deprive the Annual Conferences of their right to be represented by the delegates elected to the preceding General Conference, or "to have a new election" if they should so "prefer."

In a matter of so great importance as the proposed plan of unification, the rights of the Annual Conferences cannot be too scrupulously regarded and carefully protected.

Moreover, we could not and do not see any reason for such a hasty assembling of the General Conference, July 2, 1924. Our preachers and people have a right to more time for examination and consideration of the plan. The resolution of the General Conference of 1922, undertaking "to authorize and instruct the bishops" to call an extra session in a certain contingency as its terms show, does not require such haste. It is as follows:

Instead of the joint consideration proposed, we recommend a special session of the General Conference of our Church. When a plan for unification is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference.

We have not had any disposition to defeat or needlessly delay the purpose of this resolution. Accordingly, a motion was made in the College of Bishops by two of our number that the special session be set for the first Wednesday in May, 1925. We believe this date, if it had been adopted, would have escaped all legal difficulties, would have accorded the Annual Conferences their rights, and would have done simple justice to them. It would also have given proper time for deliberate consideration of the proposed plan of unification by preachers and people.

We must assume that the General Conference of 1922, by the resolution which has been quoted, did not intend to instruct the bishops to do an illegal or unjust act.

We believe that the calling of the extra session of the General Conference on the first Wednesday in May, 1925, would have more truly carried out the resolution of the General Conference of 1922 than will the date fixed by a majority of the bishops—namely, July 2, 1924—which date is but a little more than forty days from this time.

We are sure it would have been in keeping with the law of the Church and in harmony with the rights of the Annual Conferences.

We cannot in good conscience approve a call the date of which, as we believe, violates law and does the Annual Conferences grave injustice by depriving them of their rights under paragraph 38.

WARREN A. CANDLER, COLLINS DENNY,
U. V. W. DARLINGTON, J. E. DICKEY.
Nashville, Tenn, May 20, 1924.

BUD ROBINSON'S LETTER.

(Continued from page 3)

These are great men doing a great work in their day. Some have gone to their reward, others will cross over in a few years.

Let every man, woman, and child who reads THE PENTECOSTAL HERALD pray that God will send a revival to the United States that will sweep off of our land the great religious infidels that are doing their best to rob the people of their faith in an inspired Bible, the Deity of Jesus Christ, death, burial, and resurrection of the Son of God. Let no man's heart fail him; let every man buckle his belt one notch tighter and load his gospel gun to the nozzle, and shoot right into the hole where he saw the devil last. We must have a revival in America, such as we have not had, in order to save the rising generations. In the day in which we live Unitarianism says that a sinner is too good to be damned; Universalism says that God is too good to damn a sinner, so both crowds are going to get you to heaven without regeneration or sanctification. Then Eddyism says *no sin*, while Russellism says *no hell*; while many of the long coats and plug-hat brigade preach a gospel that is as dangerous to the human family as that which is preached by Unitarians, Universalists, Christian Scientists, or Russellites; their doctrine is no more dangerous, however, than is that of the Evolutionist or Modernist, for they are without the gospel of Jesus Christ, but thank God, he is going to clean up that gang: he is going to have the gospel preached with the Holy Ghost sent down from heaven, by a group of men and women ordained and commissioned to go into the whole world and tell the story of the cross. We are so glad that God's crowd is standing true and faithful. May the richest and choicest blessings of heaven rest upon THE HERALD family, is the prayer of this old preacher. In perfect love and all for Jesus.

What I Learned.

W. M. Zimmerman.

DURING the revival here, the writer preached in the Spirit's power and the audience was greatly affected, but instead of making a test of some kind at the conclusion of this particular sermon, which would have probably caused many to act, he made the mistake of announcing a song and immediately his power was broken, and try as he would no one yielded. At another service, this mistake was not made and twenty-three responded. We saw our mistake more clearly when reading in Broadus' "Preparation and Delivery of Sermons," P. 444. "As to delivery itself, reading is of necessity less effective, and in most cases immensely less effective, for all the great purposes of oratory, than speaking. Greater coldness of manner is almost inevitable. If one attempts to be animated or pathetic, it will look unnatural. The tones of voice are monotonous, or have a forced variety. The gestures are nearly always unnatural, because it is not natural to gesticulate much in reading; and they scarcely ever raise us higher than to feel that really this man reads almost like speaking. The mere turning of the pages, however skilfully done, breaks the continuity of delivery. In the midst, perhaps, of some impassioned passage, while the preacher's face glows, his action has become varied and passionate, and he has wrought us up to a high degree of sympathy with him, presently his right hand descends and flings over a leaf, and the spell is broken; we are made to remember what we are doing, are reminded that, after all, this is not living speech, but only splendid

reading,—that we are not, as a moment ago we seemed to feel, in immediate and fully sympathizing contact with the burning soul of the speaker, but 'that paper there,' is between us. Consider, too, that the most potent element in the delivery of a real orator is often the expressiveness of the eye. No man can describe this; he cannot fully recall it afterwards, and at the moment he is too completely under its influence to think of analyzing and explaining it. But every man has felt it,—the marvelous, magical, at times almost superhuman power of the orator's eye. That look, how it pierces our inmost soul, now kindling us to passion, now melting us into tenderness. And all the better that it is not felt as a thing apart from speech, but blends with it more thoroughly than gesture can. More completely than music blends with poetry, and reinforces, with all its mysterious potency, the power of thought and sentiment and sound. Now in reading, this wonderful expressiveness of the eye is interrupted, grievously diminished in power, reduced to be nothing better than occasional sunbeams, breaking out for a moment among wintry clouds. In a word, reading is an essentially different thing from speaking. When well executed, reading has a power of its own, but it is unnatural to substitute it for speaking, and it can at best only approximate, never fully attain, the same effect."

We have quoted at length, showing the superiority of extemporaneous speaking over reading sermons. Also, the calling the reader's attention to the statement, "The mere turning of the pages, however skilfully done, breaks the continuity of delivery." Our mistake was when we called for a song instead of pressing the invitation. How many fish escaped from the gospel net in this way, we will never know here. Hoping our lesson will be helpful to soul-winners is the motive that prompted us to write, *We must be careful not to break the continuity of delivery.* May the Holy Spirit teach us to be efficient in all things! Amen!

"Until Ye Be Endued."

Rev. O. M. Griffith.

"But tarry ye in the city of Jerusalem until ye be endued with power from on high."
—Luke 24:49.

THE disciples were commissioned to a most glorious task—"Ye shall be witnesses unto me." They were to tell what they had seen. They were to tell what they had heard. They could never get over the joy of their witnessing. In that epistle of his old age, the Apostle John still wrote: "That which we have seen and heard declare we unto you."

They were to begin this witnessing right here in Jerusalem. Yes, right here in the Christ-crucifying city; and then they were to spread out into the surrounding countrysides of Judea,—and then, over into Galilee among their kinsmen? No, not until they witnessed first in Samaria. One must not omit to witness in Samaria where he is so thoroughly despised; but beyond Samaria lies the whole world.

Returning from the Mount of Olives with the keenest of joy the disciples strangely delayed entering this work, but rather secluded themselves in an upper room in Jerusalem. While some in these modern days rush pell-mell into campaigns, drives, and surveys, they strangely tarried in obedience to divine command for an enduement of power from on high.

Although they were only to witness to the world even such a task was too much for human abilities. Unlearned and poverty-stricken as they were, what could these de-

spised disciples ever do to make the slightest impression upon the solid mass of blackest paganism? One might as well try to tunnel Gibraltar with a needle.

They patiently waited for that promised power. "Not many days," they encouragingly said to one another. With great expectation they prayed through Thursday and through Friday. Saturday at last drug itself through. But Sunday! That surely would be the day! But it wasn't. Then on came Monday, and then Tuesday, and then Wednesday and the rest of the week came but no Spirit. But did he not say, "Not many days?" Surely on Sunday he *will* come. We'll make it a great day anyhow. It will be the day of Pentecost and every Jew that can possibly get into Jerusalem will be here and perhaps on this day that commemorates the giving of the Law may be the very day when God will give us his promised Spirit!

And it was! Since the early hours of the morning they had been continually praying and praising God and suddenly *He* came! They were startled by the roaring of wind yet not a breath of air was stirring. It seemed to be roaring straight down upon them. Peter startled, saw a flame of fire blazing on John's head. And there was another on Andrew's head and on Thomas' too. Yes, it was on all, a strange flame of fire blazing furiously and bright!

And so it had come! The Baptism of the Holy Spirit! The Baptism of Fire! The Baptism of Power. That early morning, Peter had gone up to that upper room as meek and insignificant and full of fear and trembling as a lamb, but at nine o'clock, endued with the Holy Spirit and Divine Power he came down a lion, bold and fearless, to conquer the world for Jesus Christ.

In these days of Fundamentalism, we ought not to overlook the fact that of all the fundamentals for the Christian, the *most fundamental*, is to personally receive a similar Pentecost to cope with the task to which God has assigned him. Just as fundamental and important as is the deity of Jesus Christ, is the Personality of and the Baptism with the Holy Spirit.

Of course I am aware that Dr. Worldly Wiseman will tell you that modern thought has advanced beyond such old-fashion "Dogmatics." I am aware that Prof. Popular Thought lectures that Christianity is not "theology," but the application of the ethical teachings of the Galilean Jesus. But I also know that the eighth chapter of Acts, especially in the 14th and 15th verses one will read that:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost."

What does an honest study of this whole account show? That it was not thought sufficient for these converts to be merely converted but they needed to receive something else—to be baptized with the Holy Spirit. This as you must admit they received after they were converted.

There is but one way of interpreting this Scripture and that is to acknowledge the fact that to be the kind of a Christian that the New Testament demands of us one needs to be baptized with the Holy Spirit. The time to receive this baptism is as soon as you can. If you haven't received him when you believed, have you received him since you believed? Have you tarried until you too have been endued?

A Marvelous Sale.

Crossing the Deadline, or the Recrucifixion of Christ, is having the most marvelous sale of any publication ever sent out by The Pentecostal Publishing Company. The seventh thousand of this booklet is just off the press. Orders come in for several hundred a day.

✻ HE THAT WINNETH SOULS IS WISE ✻

WANT THEM BACK.

Rev. Robert A. Young, of the Kentucky Conference, Methodist Episcopal Church, and Miss Thelma Atkinson, of Upland, Ind., recently closed a wonderfully successful old-time revival in the Methodist Episcopal Church of Carmichaels, Pa. The series of meetings continued for nearly three weeks. Rev. Young's preaching of the Word and Miss Atkinson in song were mightily blessed of God in their work among us. Forty persons testified to the salvation of their souls, while many others experienced a more abundant outpouring of the Holy Spirit. The last night witnessed sixteen seekers at the altar.

Rev. Young is a fully consecrated young man, equipped in every respect to preach the truths of the gospel. He is snappy, forceful, and sincere in his methods and shows the spirit of Christ in all of his ministrations. Miss Atkinson has a remarkably strong personality, entirely surrendered to God and more than ordinary ability as a song leader. Her enthusiastic love for music is inspiring. Our appreciation of Rev. Young and Miss Atkinson is best said in these words—we want them to come back.

Anna Pennington.
Secretary of Official Board.

SOCIAL CIRCLE, GEORGIA.

The meeting here is just a week old and conviction is on the people. Penitents are weeping their way to Christ at the altar. I use the altar everywhere. It's the best place in the world to get saved. I shake hands with the folks for a week; they are usually civil. They will show a visiting preacher the courtesy of shaking his hand. They may think he is home-sick and road-tired, and oftentimes they are right, but there comes a time in a revival when the line should be drawn and folks know what they are coming forward for or rejecting by staying away. The old Methodist altar is a glorious institution, and we sacrifice a conductor of power when we surrender. Woe unto the evangelist that gets a crowd too big or too conservative or modern to use the "mourner's Bench." God has honored it through the past by letting down the arm of his power upon it, and when we lay it down it may be a big compromise instead of a big crowd that makes us do it.

I've seen more conviction during the last few meetings than I have since the war. As we get away from this war I believe we get nearer to God. I believe a revival is coming. We have tried everything. We tried war, and are sick of it; we tried money and in six short months it went from us. I believe we are getting in the attitude to try God. One of these days the race will cease its struggling and let God come to his world. He is in the mountains and winds and will come to men when life's doors are opened. Let's hasten the day by standing by the things that have made us what we are. There are no substitutes for revivals. We can't improve upon the methods of St. Paul, Wesley and Finney. The methods and message of those that have gone before us will bring results as they brought them. There is a danger of organizing the thing to death. We have enough money, men and machinery. Let's tarry for the power and go forth as mighty as an army with banners till "one shall chase a thousand and two put ten thousand to flight."

As Dr. Morrison used to say, "On with the revival." Amen and Amen! Will Hill.

IN PENNSYLVANIA.

We are now in our second meeting in this vicinity, having closed the meeting at Carmichaels, Pa., in great victory. The Lord graciously showered us with salvation and many found God in the salvation of their souls; also many plunged in the cleansing fountain and were sanctified wholly. The work of holiness has been established in that place; the crowds were large, many saying the largest that they had ever had in a meeting there, and the church had not had a revival in twenty years. So it was a real refreshing from the Lord. We have arranged for a big camp meeting in the midst of a beautiful seventeen acre plot for this coming summer, having called the 'Asbury College Gospel Team' composed of four Spirit-filled young men. God will prosper his work there. We secured about twenty subscriptions for The Pentecostal Herald, which we believe to be a most excellent way to salt and preserve the work.

Miss Thelma Atkinson, a young lady from Taylor University, had charge of the music. She is a young lady of ability, with a splendid voice, capable of handling the choir and taking care of the singing with efficiency. Her solos truly carried in them the message, backed by the Spirit, greatly to the edification of all.

We are now in the midst of the meeting here at Rice's Landing. We have not yet seen the break come, but we are holding on to God for a mighty sweep of victory, and expect to witness the salvation of precious souls in this place.

Our next meeting will begin June 1st at Junction City, Ky. We covet your prayers—especially during the heavy camp meeting season.

Evangelist R. A. Young.

THIRTY-FOUR YEARS OF SERVICE.

I have just closed another Assembly year in the evangelistic field. As pastor and evangelist I have covered fully 34 years. God has done some wonderful things in that time. Blessed conversions, clear sanctifications, and some blessed cases of healing have marked my ministerial pathway, so that in all these years, God has never allowed me to have a barren meeting. Hallelujah!

I have helped many pastors in hard places, and today, I rejoice to know that some of them are now enjoying the fruits of these labors, and they have some of the very best churches in the land. Glory to God!

I have crossed the mighty Blue Atlantic five times, the beautiful, and peaceful Pacific twice, with its 70,000,000 square miles of water. Wife toured Japan and Korea with me in 1922, and God gave us fully 2,000 souls in seven short weeks. Glory be to our God! I am made to cry out, "It is truly wonderful what the Lord has done." Yes,

"And when the battle's over,
We shall wear the crown,
In the New Jerusalem."

Our loyal band of Nazarenes in Owensboro, Ky., have bought a fine new \$6,000 lot, and pitched their big brown tent on the same, and last night I opened the campaign, with Rev. C. P. Elliot as singer, and Rev. C. F. Pegram as pastor. They have the vision, and we want all The Herald family to pray that God will give us a real pentecostal outpouring. Nothing short of him will ever meet the demands of this infidel and worldly age. Rev. Pegram has wanted me for a meeting for fully three years, but our dates always conflicted. Now that we have come together, pray for us. Yours in perfect love, cleansed, healed and kept,

F. W. Cox.

A MILITANT GROWING CHURCH.

Our revival meeting began March 15th and closed April 1st. Rev. J. A. Russell, of Snow Hill, did the preaching and Rev. M. V. Lewis, of Wilmore, Ky., led the singing. Each one of these men is great in his field. All of us know that Brother Russell is one of the ablest preachers in our conference. He is deeply consecrated, wise, preaches with power, conducts his meetings with skill and does a work that will stand. Brother Lewis is really a great song leader. He has religion, is one of the finest personal workers with men I ever met, and can melt any audience with his old-fashioned hymns. He puts himself into the work as I never saw a song leader. He will do a most excellent work anywhere. The big auditorium of our new church was filled at most all of the evening services and several times it was overflowed. The people of the community of all denominations co-operated and in the main the entire community was very greatly benefited. Twenty-five members have been added to our church and two went to other churches. Another result of the meeting is a citizen's league which is fighting the unlawful whiskey business in this section. We have caught and convicted two men, caught several stills, and determined to catch every man, white and black, rich and poor, in the Bethel section. There is a great opportunity here for Methodism, and for our church in particular. Many people know about the troubles that we have had here through the years. I believe that our church has come through without a stain, and because of the character and devotion of the leaders of our church to the cause of Christ, together with the advantages of our new building the way is open to us now as it has not been in fifteen years.

L. L. Smith.

CROSSETT REVIVAL AS SEEN BY THE EVANGELIST.

On May 18th we closed a four-weeks' co-operative tabernacle revival in Crossett, Ark., which was the most satisfactory campaign in the history of the Evangelist. Crossett is a very beautiful town, and the people there take a real pride in keeping it clean and attractive.

The people of Crossett are certainly very unusual in many ways. When they decide to do a thing you may count on them doing it well. They are loyal to the church and the pastors and are always ready to go their full limit for the Kingdom of Christ. They are consecrated as Christians, liberal in their offerings and business-like in caring for the interests of the kingdom.

The financing of this campaign was the easiest and most satisfactory ever experienced by the evangelistic party. To take care of the entire budget of expense including the salaries of the members of the party, the plans were passed in the services only five times during the entire four weeks and no "pull" was necessary to get plenty of money. On the last day of the revival the thank offering was taken for the evangelist and the people responded liberally, and worshipped while doing it.

The people were loyal to the evangelistic party and pastors from the start to the finish and a great revival was prayed down. The interest in the revival grew until the very last service, and on Saturday night before we closed on Sunday 91 people were

converted, and on Sunday night 75 were converted. It would have been well for the campaign to have continued but for the fact that the high school exercises were planned for this week.

The party was entertained by the "Rose Inn" which is a wonderful hotel, managed by Mr. Boardman, who is in a class by himself, "A-one." He is a consecrated Christian gentleman and loves his church.

Rev. S. F. Goddard, pastor of the Methodist Church is a prince among men. He is brotherly, wise, loyal, consecrated, evangelistic, and has a most wonderful faith. He plans for large things and then trusts for them. He has developed in his people a loyalty, consecration and faith found in very few communities. He was true to the party from the first to the last. It is a real pleasure to work with a pastor who believes in the old-time revival and is willing to work, pray and trust until it comes, even if it takes many weeks. Brother Goddard also takes a firm stand against modern sins of worldliness. We need many more pastors of this type.

Over seventeen thousand Bible chapters were read and 144 prayer meetings conducted, 60 family altars erected and 657 people converted and reclaimed during the revival. The Grover Cleveland Evangelistic Party will always be strong for Crossett people and pastor.

Grover Cleveland, Evangelist.

HELENA, OKLAHOMA.

Would like to report through the columns of The Herald the progress of holiness in Western Oklahoma. I was called to Woodward, the County seat of Woodward County, Tuesday, May 6th, to preach for the County Holiness Association which was held in the Church of the Nazarene at that place. Three services were held during the day and there was a wonderful outpouring of the Holy Ghost. People came for forty miles to attend; great crowds at all three services. This was the fifth meeting of the Association. They have only touched a small part of the County and have a membership of fifty-five. Rev. Grade, of the United Brethren Church, of Woodward, is their President and is pushing things for God and holiness. Rev. J. J. Holmes brought the message in the morning service and the writer brought the message afternoon and evening. Two precious souls were sanctified during the day. All things considered, it was one of the greatest all-day meetings I have ever had the pleasure of attending.

J. M. Edgar.

Helena, Okla.

CASH AND PLEDGES ON THE THEOLOGICAL BUILDING

We are profoundly grateful to our Lord and his people for the following cash receipts and pledges for the Theological Building. We believe that all of these pledges are reliable and in due time will be paid. We do not know of a better place for investment than in this splendid building which is now complete with the exception of some concrete work and the front portico. There remains some indebtedness on the heating apparatus. Remember us in your prayers and help us to finish up this good work.

Faithfully, your brother,

H. C. Morrison.

Mr. and Mrs. J. A. Burgners	\$5.00
Mr. and Mrs. J. C. Knapp	20.00
A. S. Hendrix	5.00
Ida M. Howard	5.00
J. C. Park	10.00
Mrs. M. R. Robertson	1.00
Geo. E. Scott	30.00
Hannah Daugherty	50.00
Mrs. Mollie E. Miller	1.06
Balance on Pledges.	

Miss Virginia Hayes	\$75.00
Mrs. T. F. Buntun	5.00
Mrs. Maude Britton	40.00
Mr. and Mrs. E. L. Renner	40.00
C. E. Acton, Sr.	20.00
Mrs. Emma S. Alley	20.00
Albert Murphy	4.00
Mrs. A. B. McKeever	20.00
W. K. Armel	20.00
Mrs. Sallie Wilson	20.00
Mrs. M. M. Park	5.00
Mary F. Powers	20.00
Mr. and Mrs. J. Sanderson	8.00
Nathan L. Rockwell	80.00
Mary E. Green	40.00
A. L. Meredith	40.00
Mrs. E. A. Hall	20.00
Cezella Reamer	100.00
K. A. Darbie	25.00
Mrs. H. J. Lever	4.00
G. L. McNary	10.00
Cora C. Cartwright	100.00
Mrs. E. M. Getty	25.00
Emma R. Bish	50.00
G. R. Whitledge and wife	10.00
Mrs. Mary Snipes	5.00
Mrs. R. J. Alsobrook	25.00
L. S. Piercy	25.00
A. T. Jones	50.00

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application. Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.
PENTECOSTAL PUBLISHING COMPANY
525 South First Street Louisville, Ky.

ADVERTISING DEPARTMENT.

For Advertising Rates Apply to
THE RELIGIOUS PRESS ASSOCIATION
800-3 Witherspoon Bldg.,
PHILADELPHIA, PA.

OUR CONTRIBUTORS.

Rev. S. A. Steele, D.D.	Rev. Harold Paul Sloan, D.D.
Rev. G. W. Ridout, D.D.	Rev. L. E. Bridges, D.D.
Rev. C. F. Wimberly, D.D.	Rev. Richard W. Lewis, D.D.
Col. S. L. Bingle	Rev. Bud Robinson
Mrs. Amy N. Hinshaw	Dr. Henry Ostrom
Bishop Joseph F. Berry	Rev. E. E. Shelhamer
Rev. C. W. Ruth	Rev. C. H. Linn
Rev. J. B. Culpepper	Rev. H. E. Copeland
Rev. Andrew Johnson, D.D.	Mrs. Abby C. Brown
Rev. O. G. Mingleford	Hon. William J. Bryan

(Continued from page 1)

testing against a proposed appointment to the faculty, contending that I might as well bring in Lenine or Trotsky as the instructor in question. I replied that if Lenine and Trotsky were available I would certainly bring them in.

"Dr. Hopkins was interrupted by applause. The gathering included clergymen, jurists and executives of large corporations. 'I know no man and no interest I would not present if it would stir up the mind of the undergraduate.'"

We had no idea that the minds of the undergraduates of Dartmouth were so dense. It had been generally supposed that even Dr. Hopkins himself and his heavy-salaried faculty, might suggest something on platform or in class room that would stir the minds of the undergraduates. Why not get Haywood? Lenine is dead, Trotsky is busy. Haywood, a dynamiter, was expelled from this country and sent to Russia some years ago because of his incendiary spirit and destructive proclivities. Why not get a special act of Congress and get Haywood back for a professorship in Dartmouth, or, better still, perhaps, have him take the presidency, while Hopkins goes to Russia and learns from Trotsky how to run a school, and promote peace and prosperity in these United States.

Never in the history of the world have two men covered themselves more completely with the blood of their murdered victims than Lenine and Trotsky. They have led an illiterate and ignorant people into a revolution of bloodshed and murder, of hatred of the church of God and the Bible, of the marriage vow and the home. The people of Russia had been tyrannized, trodden under foot, impoverished and enslaved for centuries; the time had come for an awakening; a better day was dawning; and peasantry was demanding more liberal laws and larger opportunities for development, and these two men, haters of order, bloodthirsty in their opposition to all of those classes who had struggled up into possession of culture, property, and means of comfortable support, seized their opportunity to infuriate these ignorant and oppressed people into a frenzy of hatred, bloodshed and fire. Civil war follows, famine and plague follow, wreck and ruin follow; it is to be hoped that out of the smoke of wreck and conflict the poor Russian people

may come into a better day. Now we have a college president proposing to employ such men as college professors, and he is cheered by preachers and great business men; in other words, it is saying to college professors, "The bridge is off. Teach anything you please. Stir up the torpid livers and agitate the dull brains of your students in any possible way." One is reminded of the Chicago professor who, a few years ago was found rooming in a certain hotel with the wife of an army officer. Not at all improper, as he would have you believe, but simply as an experiment in the high morals of freelovism. And so it goes.

It is this kind of drift and this spirit of unbelief and reckless breaking down of the moral fences and tearing away the foundations of society and government, that makes us deeply concerned to build a great school at Asbury College for the development of preachers, teachers, missionaries and educated citizens in all the walks of life, to counteract these diabolical teachings and influences, and give to the nation and to the world cultured leaders for the tremendous battle that is coming on between the forces of light and darkness. Pray for us, and help us.

413 Sandusky St., Ashland, Ohio,

May 25, 1924.

The Rev. H. C. Morrison, D.D.,
Louisville, Ky.

Dear Brother Morrison:—

How our hearts sank within us as we heard that the two beautiful dormitories which were largely the fruit of your faithful and continued labors had been wiped out by fire, then how our faith arose as we heard that this disaster would be only a temporary check, and that out of the ashes of the old would arise a greater and far more commodious structure to care for the needs of our growing school.

I believe I voice the thoughts of thousands in saying, "Thank God in the time of adversity for a Captain whose spirit is undaunted, and who can look over the smoldering ruins and see greater things materialize."

Sometimes it takes a shock like this to center our thoughts about the important and vital place in the Christian Church which Asbury College now holds.

Asbury College has always stood for the full-orbed life, for holiness of heart and life. She has ever believed that the best investment of today is in making the men and women of tomorrow. We hear much in these days of commercialism about the need of developing America, but the greater need is to develop Americans—physically, morally, spiritually. Surely this is the hour for all who believe in a full gospel, in an institution that stands foursquare for mental training and soul culture, to rally to her support with money so that her increasing student body may be properly cared for and her material future assured.

I heartily second the statement of my friend, Dr. L. M. Hargett, that we seek to get 1500 subscriptions for \$100 each, and am glad to enclose my check for that amount. Let us have hosts of others who will send remittances at once.

Yours for a greater Asbury College,
L. R. AKERS.

Holiness Camp Meetings for the Summer.

With reference to the holiness camp meetings for the coming summer, let us "undertake great things for God and expect great things from God." Send in dates and names of workers early, so as to get the matter before the people. Make large provision. As we work and pray the spirit of enthusiasm rises, the people catch fire, the work goes forward. There is the greatest need for a proclamation of full redemption in Jesus. Let's bestir ourselves, build up the camps, improve the accommodation, enlarge the plant, advertise in the city and county papers; stir the people, get them out, and get them to Christ for salvation and for full salvation. I wish very much that the secretaries would send in their announcements as soon as possible.

H. C. MORRISON.

The Two Destructive Critics.

CHAPTER XXIV.

When Dr. Wise left the great hall in which he had lectured to the multitude, the following telegram was handed him:

"Doctor Vague was found dead in his room this morning at seven o'clock. The physicians say he has evidently been dead for some hours. Whether it was from heart failure, other natural cause or suicide they have not yet been able to determine. The Doctor had been greatly depressed for some days; had eaten but little and his wife informs us that he had very broken sleep for some nights. She tells me that he mailed you a letter in the afternoon previous to his death. She is hoping to hear from you as soon as possible and learn the contents of the letter."

"GEORGE E. HUGGLESS."

Dr. Wise received the above mentioned letter the next day after receiving this telegram, which will appear in THE PENTECOSTAL HERALD next week.

(Continued)

Faith in Spite of Fire.

When our fire came, I asked myself if it would deter new students from enrolling with us next year. I am delighted to report that it has not. The mails are constantly bringing us applications with room deposits for next year. There is every reason to believe we will have a great army of students with us here the coming school year.

Rapid progress is being made for the new, larger and better accommodation of our girls. I have been surprised and delighted with the alacrity and thoroughness with which the work goes forward. Checks are coming in from every quarter of the country from our friends, but we will need many more checks in order to meet the demands for space to accommodate the students coming to us.

Remember us in your prayers, send in your name and address with a five dollar deposit to secure space in our new building.

Faithfully yours,

H. C. MORRISON.

The Winner.

In our recent contest offering a premium Bible for the one sending the five best reasons for taking THE PENTECOSTAL HERALD, it has been decided that Rev. R. L. Selle is the fortunate one. There were thousands of splendid reasons sent in, and we wish we could reward each who went to the pains to write us, but we wish them to know that we deeply appreciate their efforts and the splendid reasons they gave for taking THE HERALD.

Asbury, a Chief Center.

We had heard very soon through the daily press of the fire and were made heart-sick. Of course, later, we heard by various sources more in detail. We had noted also the chivalry and loyalty of the young men and young ladies of the school and the sagacity of the faculty in going forward with their program without retard despite the tremendous obstacles in the way. Best of all, we again saw a demonstration of the faith and insight of Asbury's sacrificial president in immediate action in reconstruction plans. Immediately he rose to the occasion and it is to be appreciated with gratitude by all his loyal friends. These friends too have been noting through the columns of THE HERALD and by books, pamphlets, and otherwise how Asbury is made a chief center for standing true to the "Faith of our Fathers," and I am sure

that even on these grounds alone many, many will rally to the financial call.

REV. S. M. FIRESTONE,
Of the Northeast Ohio Conference.

The Dispensation of the Holy Spirit.

Mrs. H. C. Morrison.



HE Old Testament spoke of the coming Messiah; the prophets wrote of his coming and kept before the people the fact that when he came he would bring in a new order of things, and so he did. It was the prerogative of Christ to reveal the Father—to let men know the Father's attitude toward a fallen and apostate race. Even the disciples who walked and talked with him, were slow to believe that he and the Father were one, as is indicated in the query put by Philip, "Show us the Father, and it sufficeth us." Jesus reminded him that he had been with them, and yet they had not recognized in him the co-equal of the Father.

When Jesus spoke of going away, it filled the hearts of his disciples with fear and sadness. They looked upon his kingdom as temporal, and with his going they thought it would ruin their anticipations for a kingdom over which Jesus was to reign and they were to be his obedient subjects. However, Jesus reminded them that his kingdom was not of this world, and that the true subjects of his kingdom were those who were born of the Spirit and became heirs of God, and joint heirs with Himself.

In order to comfort their hearts when he announced that he should leave them, he promised them "another Comforter," one who should abide with them forever. Jesus, incarnate, could only be local, while the Holy Spirit could be everywhere at one and the same time. He was to take the blessed teachings of Christ and bring them the remembrance of the disciples; and we who live in the twentieth century have the same sweet privilege of holding communion with the Holy Spirit, and learning the will of the Father and Son through his divine guidance.

We miss much of the blessedness of divine fellowship because we fail to realize that God is ever present in the person of his Holy Spirit. He is just as real, and just as strong to help, just as willing to comfort, and just as able to represent the Father and the Son on earth, as Jesus was able to reveal the Father when on earth. It is through the Holy Spirit that we are made partakers of the Divine Nature; it is he who convicts us of sin, and makes us to loathe the prodigality and wanderings of a sinful and condemned soul. It is the Holy Spirit that illuminates

the Word, making plain the will of the Father. It is he who whispers words of comfort in hours of darkest sorrow. It is he who checks us when we are tempted to go the wrong way, and bids us "look unto the hills from whence cometh our help."

Let us resolve anew, that we will give the Holy Spirit right of way in our hearts, to control, deny, illumine, reprove, rebuke, exhort, and lead in any way that seemeth good to him. If we are true to his leading we shall find at the close of life's short day he will have brought us to the City of Eternal Day where we shall go no more out forever. May our daily prayer be:

"Come, Holy Ghost our hearts inspire;
Let us thine influence prove,
Source of the old prophetic fire,
Fountain of light and love."

A Signal Peri¹.



M. Pantan, in an article to *The Morning Star* quotes from Mr. Tydeman Chilvers, pastor of the Metropolitan Tabernacle, a very suggestive and interesting bit of information regarding the conditions existing in church affairs. Those who are acquainted with conditions can but appreciate the facts given in this quotation, which says:

"There is no doubt whatever that the Christian Church is about to face a great religious crisis. Such a crisis is it, that great searchings of heart will be necessitated by it, also sad divisions effected. There is a growing impatience with the old theological definitions of truth, an increasing antipathy to the scriptural fidelity and rigidity of earlier days, besides the ever-spreading blatant and open-faced hatred to the standard of life and religion which for centuries have been as bulwarks of our Protestant faith and tests of our varied Church fellowship, and an inspiration to our diversified service for Jesus Christ. The crisis is not in one section or denomination of the professing Church, but is coming to the whole of Christendom. Its rapid approach is witnessed by the increasing signs all around us, and it becomes us to be forewarned that we may be forearmed. The crisis is so near that it would have been faced before this but for the fact that Christian sensitiveness has made many fear lest, in dealing with the wrong and withstanding the defaulter, they should hinder the right and hurt the faithful. Also many good men, ministers of the Gospel, have been so hoodwinked by the denominational financial schemes, and enclosed in an area of superior officialism, that for them to assert their individuality would interfere with their social well-being, and they wonder whether the

time has really come for such sacrifice; hence the delay. But without doubt the day is not far hence when men and women of every denomination will rally to face the crisis, and a line of demarcation will be drawn between the true and the false. There will be a great call to the orthodox position regarding the Bible, a position that has withstood all the assaults of nearly two millenniums, and has been vindicated in numberless and imperishable witnesses. All the great Evangelical Institutions and the Missionary Enterprises were launched by the men and women who dared to take the Scriptures as the God-breathed testimony to the world. Such belief today is characterized by some as fossilized theory. They who respond to the call to the old-fashioned view of the Bible, will also inscribe upon their banner the infallibility of Christ's person, sayings and work. Calvary as representing the all-atoning sacrifice, all-sufficient for sin and guilt, the one redeeming oblation will be their theme and song. Yes, the crisis will have soon to be faced and the battle fought."

In this same article is a quotation from the Great Commission Prayer League which reads thus:

"My prediction is that not a generation remains between this day and the formation of a mighty body of believers, the strongest and most powerful that ever shook the world. Call them fundamentalists or what you please, they are massing from the rivers to the ends of the earth. They are ready to break with any and all denominations when the call of God shall sound. They will not abide the presence of that foe who would cut the Old Book to shreds, depose Jesus Christ from his throne of Deity, and rob the heart of man of the mighty change, known as the New Birth and taught by the fathers whose eyes were fixed on the Cross and whose messages never wandered far from a fountain of blood. It will all but tear the heart out of some of us when the rending of the timbers is heard. For we love the churches in which we were cradled. We are ready to give our lives to them. We are even ready to shed our blood for them. But we will not be led into the trap of the deceiver and the snare of the despoiler by our leaders. They must lead toward God or we will refuse to follow."

It Would Pay

The preacher who is contemplating holding a revival in his church to get 100 copies of Jonathan Edwards' famous sermon on "Sinners in the hands of an angry God" and distribute them among the ungodly in his town, several weeks before the meeting begins. As you hand them out get a pledge from them that they will read it carefully, and if they do, there are bound to be wholesome results. If you are interested write for special prices in lots of 50 to 100 to The Pentecostal Publishing Company, Louisville, Ky. Single copies, 20 cents.

AN EDUCATED, CONSECRATED, SPIRIT-FILLED MINISTRY

The greatest need of our times is a God-called, educated, Spirit-filled ministry to preach a whole Bible to the whole world. Give us true men of God in the pulpit and they will prove salt and light that will preserve society and illuminate the pathway of the people to salvation, righteousness and heaven.

This is the God-given work of Asbury College. We now have an enrollment of 675 students, which does not include the Grammar school with an enrollment of fifty-four students. Something over 300 of these students are studying Theology; not less than 100 of them are preparing for the mission field.

We most earnestly solicit the prayers and financial help of devout people everywhere who believe in a whole Bible and a full Gospel. We are in great need of the enlargement of the plant to accommodate the army of students coming to Asbury College to fit themselves for their life-work.

There are thousands of Herald readers who can help to send out a consecrated ministry to preserve a pure saving gospel in the world. Please make your subscription on the slip below, clip out same and forward to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Ky.

We suggest the following very helpful plan to assist in carrying forward this work:

Faithfully your brother,

H. C. MORRISON.

I promise to give for enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name

Address

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I am sure you have enjoyed the missionary story we have been running on your Page. I shall try to give you something along that line that will interest and make you better for having read.

You have been reading about our great fire at Asbury College, the school toward which many of you are looking for your education in the future. I want you boys and girls to have the privilege of sharing in the erection of this new building and am going to suggest that as many of you as possible, collect at least \$1.00 from your friends and send it to me for the building. There are hundreds of you who can engage in this good work and it would mean several hundreds of dollars for the good work at Asbury College. How many of you will write me a card saying I can count on you? You know we have never asked you for anything, and this is an opportunity to do something practical for the Lord. I am sure your parents will encourage you in this, and drop a few dimes into your mite box for this work. Let us hear from you at once, saying "Count on me." If you can use a mite box perhaps I can supply you with one. I want my boys and girls to rally to this good work and show what my nieces and nephews can do. Let me hear from you at once, saying you wish a mite box and I'll try to supply you.

Lovingly,
AUNT BETTIE.

Dear Aunt Bettie: The Herald has just come and I have just read of the fire at Asbury College and have sent up my petition to the dear Father to fire the hearts of the people who are interested in his kingdom to help in the work of reconstruction. I have myself just received a shock that sets me back financially but my poor affairs are as a drop to the ocean to your loss and will not mention it but pray that it may, like yours, bring out greater good for the cause I love so much. Will you send a prayer for my success, as I will continue to plead for "barriers to be burned away" to a greater blessing for the spread of the gospel you are giving to the world through your work in his name. Ever your sister in Christ's kingdom,
Mary S. Hudson.

Dear Aunt Bettie: I thought I would write a few lines to The Herald. I am ten years of age and am in the sixth grade at school. I go to Sunday school and church every Sunday. My father is Supt. of the S. S. My father and mother are both Christians. Our pastor's name is G. A. Phelps. I think he is a fine preacher. I have one brother and one sister. Brother is coming to Asbury College next fall, if he can get some work.

Hillard Hurley.

Dear Aunt Bettie: Here I am again hoping to have a short chat with the happy band of boys and girls. How do you cousins enjoy these beautiful spring mornings, when the chirping and fluttering of the birds are heard everywhere, singing their songs of gladness, and mother nature sending her warm sunbeams to make the grass and flowers grow? I think it is wonderful. How many cousins have a motto? Here is mine: "Try and hope to do good for others." I try now, and hope to do more later. You see hope is the only thing that keeps people alive and happy today. The farmer hopes to raise better crops. The carpenter hopes to erect better and finer houses than ever before. The student hopes to know more. The minister hopes to cause people to live better lives. The mother and father hope to see their boys and girls grow up to be noble men and women. Hope keeps us facing forward, striving to gain things which we desire. It matters not whether the boy or girl is born in a log cabin or a mansion; if

he is dominated with a resolute purpose and holds himself up, neither man nor demons can keep him down. Come on, Arkansas boys and girls, let's be boosters and don't let the other states get us behind. If we can't be a pine on the hill, let's be a scrub in the valley. Be a bush if we can't be a tree. If we can't be the sun, be a star. Be the best boosters wherever we are. I am a boy nineteen. Would be delighted to hear from some of you cousins; will answer if possible. Write to me at Cane Hill, Arkansas.

Carthel Dold.

Carthel write often. We enjoy your letters.
Aunt Bettie

Dear Aunt Bettie: Here comes a little Oklahoma girl. Will you let me join your happy band? I am eight years old and in the fourth grade. I have not missed a day of school this term. My teacher's name is Mr. Bailey. I belong to the Methodist Church and go to Sunday school every Sunday. I have one brother twelve years old. Our papa died July 28, 1920, and we help mama with the work. Who has my birthday, Sept. 16? I have a collie dog that I love very much. My grandfather gets The Herald.

Gladys Skinner.

Rt. 1, Box 68, Wanette, Okla.

Dear Aunt Bettie: Will you and the cousins admit me on your nice page of letters. I am a married lady 34 years old; have two children, James aged eight and Morna aged three. I have a baby boy and a baby girl with the angels. I am pressing onward to meet them. James says he intends to be a preacher or an evangelist some day and we want him to attend Asbury College. We have taken The Pentecostal Herald for several years. We are all members of the M. E. Church, North. We are reading Sunshine and Smiles by Bud Robinson; it is a good book full of what we all need. We also have "Honey in the Rock," "Mountain Peaks," etc. We are intending to get more of his books. My husband is a school teacher. We live on a farm, have three cows, five horses, 250 chickens and four geese. So you all see I am a busy woman, though I always have time to read The Herald as soon as it comes.

Mrs. D. M. Baldwin.

Dear Aunt Bettie: I am a little boy seven years old. I thought I would write a few lines to the Boys and Girls' Page. I go to school at Kingswood Holiness College. I am in the first grade. I got four subscribers to The Herald yesterday for grandma. I have one sister and one little brother. We have some good times together. When I get so I can read grandma said she would give me a nice Bible.

Cuthbert Lee.
Kingswood, Ky.

Dear Aunt Bettie: We take The Pentecostal Herald and I enjoy reading it. I belong to the U. B. Church, but have not been baptized yet. Helen Johnson, I guess your age to be twelve. My age is between eleven and fourteen years. I am in the seventh grade at school. Hurry up Colorado boys and girls, I don't see many letters from Colorado. I will close and hope to see my letter in print.

Hazel D. Walters.
Akron, Colo.

Dear Aunt Bettie: Will you admit a little Oklahoma girl? My grandma takes The Herald and I enjoy reading the Boys and Girls' Page. I am thirteen years old, have dark eyes and hair and dark complexion. This is my first letter to The Herald and I hope it will miss the W. B.

Mary E. Williams.
Manitou, Okla.

Dear Aunt Bettie: Will you allow a girl 65 years old to write to you? A request was made for five of the

best reasons why we should read The Pentecostal Herald. I will state what I think are five good reasons for reading it. First. It is founded on facts and you can rely on what you read. Second. It is published by those who live their daily lives as true earnest Christians. Third. It is medicine to the mind of the shut-in as well as those who are well. Fourth. You can get the best sermons from all the best preachers and other individuals. Fifth. The price per year will more than repay in blessings which we get by reading The Pentecostal Herald.

Mrs. Albert Lester.

Dear Aunt Bettie: Will you admit an Oklahoma girl in your happy band? My age is between eleven and sixteen. I have dark brown eyes, brown hair, light complexion and am five feet, four inches tall. Anyone guessing my age I will send my picture. Fern McPherson, I guess your name to be Essie. Am I right? As this is my first attempt will close.

Marguerite Blackwell.

Dear Aunt Bettie: Will you let a little Colorado girl join your happy band? My sister Marjorie has written several times but this is my first. The Herald, we think, it is the best of spiritual food. As we aren't attending church anywhere now, papa is our preacher and teacher. Would any of the cousins of my age care to write to me? My age is between 17 and 21. I was corresponding with one of the cousins but I lost track of him. Are you still on deck friend? Pansy Copewood, I'd surely like to correspond with you. I believe I'd like to live in your state. Well as this is my first letter I will close hoping to see this in print.

Helen Walters.
Akron, Colorado.

Dear Aunt Bettie: Seeing my first and second letters in print, thought I would come again. I have received the pictures of several of the cousins since writing the first time and have the promise of several more. Would like to collect a "Cousins' Album." June Miller, I am sorry that you are an invalid. I can sympathize with you, as one who is now experiencing a similar experience. I wrote you, but the letter came back. Lurline Bazemore, I answered your letter, but my letter went to the "Dead Letter Office," and was sent back to me. Cousins, what are your favorite chapters of the Bible? Fifth chapter of Matthew and 18th chapter of Jeremiah are two of my favorites. Isn't The Pentecostal Herald a grand paper? I treasure it as next to my Bible. If any of the cousins know the hymn entitled "I walk with the King," I will be thankful if you will copy and send it to me. There is a revival going on in Front Royal, nine miles of my home.

Thomas H. Williams.
Huntly, Va.

Dear Aunt Bettie: Here comes a letter from an Indiana girl. I am twelve years old and in the seventh grade. I have dark hair and fair complexion. Who has my birthday, Oct. 22? I go to Sunday school every Sunday. I go to the Methodist Church. We have a new church. Only used it a few months. We sure are proud of it. We have large crowds at Sunday school. This is my first letter to The Herald. I would like very much to see it in print. I will write to all that write to me. I would be very glad to get letters from the cousins.

Helen Stalcup.
Lyons, Ind., Box 25.

Dear Aunt Bettie: I said I would write again if my letter was in print and tell you cousins about Maryland. It is very beautiful. You see I have lived in a good many states and like Maryland best. We moved out on the farm last spring, and I love the country very much. I love to be out of doors and help in the field. I stay out or doors to get fresh air and am healthy, never been real sick since a baby. In this country you see vegetables growing of all kinds. The big crops are sweet potatoes, cucumbers,

SALESMEN ARE THE HIGHEST PAID CLASS OF PEOPLE

Make \$50 to \$250 a week, selling

THE SYSTEM BIBLE STUDY
(The Masterpiece of Bible Helps)

"It sells because it serves!"

For particulars address

THE SYSTEM BIBLE COMPANY
209 S State St. Chicago, Ill.

DOES YOUR SOCIETY NEED MONEY?

Our plan has already been used by thousands of church societies, hospitals and others all over the United States. Liberal profits. Write for details.

RUSNOT PRODUCTS CO., ALBANY, N. Y.
452 Broadway Bldg.

Russell K. Mawson, of Asbury College Conservatory of Music, desires a place as pianist in evangelistic meetings. He plays by note, or by ear, improvises and transposes; has had experience in tabernacle, tent, and city mission work; can act as secretary, also. Address him at Wilmore, Kentucky.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES.



HAROLD SOMERS, 160 De Kalb Ave., Brooklyn, N. Y.

Manufacturers TENTS, AWNINGS, PAULINS.

GOSPEL TENTS A SPECIALTY.

We rent Tents.

Oldest Tent Company in the South.

M. D. Smith Tent & Awning Co., 136 1/2 Marietta St., Atlanta, Ga.

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dept. 55, Greenville, Ill.

squashes, cantelopes, white potatoes, strawberries, corn, tomatoes, and English peas. They look real pretty growing. We raised turnips and a little rhubarb, asparagus and parsnips last year. We are going to plant English peas this week. I was fifteen years old on March 16. I love to read the letters from out west and all around as I have lived out west; down south and have been up north, so you see I enjoy them all. Maude Green, I certainly did enjoy your letter. I could just see what New Mexico looks like. It must be pretty. Flora McPherson, I guess your age to be eleven. I belong to the Methodist Protestant Church. Our pastor is going to leave this year and we hate to see him go. We have a real good Sunday school. Bertha E. Steininger.
Rt. 3, Delmar, Del.

Dear Aunt Bettie: Will you let a lonesome girl from South Missouri visit with you dear little cousins? My birthday was March 13. I was eighteen. I live on a farm of 108 acres. Loyd Stevens, your age must be the same as mine. Am I right? I have black hair, hazel eyes, dark complexion. My father is a preacher, and a mail carrier on the Star route. I am a backslider. I want all of the prayers of the cousins and Christian people. The Herald is the best paper in the world. Bessie Humphreys.
Star Route, Valhalla, Mo.

Dear Aunt Bettie: This is my first letter to The Herald. I am eleven years old and in the fifth grade. I go to a country school called Leonards. I live near a mill pond. We have a big white horse named Minnie. I have a big dog named Rover; he is an Irish setter. We have geese, chickens, guineas and a cow and calf. I have two sisters and a brother. My father is a Methodist Protestant preacher. We have a car, and live on a small farm. Paul E. Steininger.
Rt. 3, Delmar, Del.

FALLEN ASLEEP

SWARTZ.

Mrs. Lucinda Hedge Swartz, wife of Amos C. Swartz, passed away March 14, following a stroke of paralysis. She was born April 21, 1850, a daughter of Aaron and Eva Fonner Hedge deceased. When a girl she united with the West Union C. P. Church. She was saved in a meeting at Swartz M. E. Church, during the ministry of Rev. Geo. Cable, where she since held her membership.

"A noble life but written not in any book of fame;

Among the list of noted ones none ever saw her name;

For only her own household knew the victories she had won,

And none but they can testify how well her work was done."

May we all live our lives so that when the end of the journey is reached we may go with as unflinching trust of a life beyond the grave as did mother. We will miss her smiling face, her helping hand, her loving kindness and gentle care. May her going be the means of drawing her loved ones closer to Jesus.

The funeral was held March 17 at 2 P. M. in the Swartz M. E. Church, conducted by Rev. John Debolt, a former pastor, assisted by the pastor, Rev. E. M. Bussey. The body was laid to rest in Greene Grove Cemetery.

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

Mary Swartz.

KIRKPATRICK.

Arthur Lincoln Kirkpatrick was born at Bloomington, Ill., August 27, 1860. He departed this life near Wauneta, Neb., Dec. 31, 1923, aged 63 years, 4 months and 4 days. The early part of his life was spent in Kansas. At the age of 35, he was converted and joined the Methodist Episcopal Church. In 1900, under the ministry of J. C. Street, pastor of the M. E. Church at Norman, Neb., he was sanctified. His was a great experience and a great life followed. He ever stood for full salvation and eternity alone will reveal the full result of his holy life.

In 1899 he was united in marriage to Mrs. Imogene McCracken. In four short years she went to be with Jesus. In the year 1906, he moved to Wauneta, Neb., near which place he spent the remainder of his life. Nov. 8, 1911, he was united in marriage to Nellie M. Wheeler, of Wauneta, Neb., with whom he lived happily for twelve years. When the Blue Ridge S. S. was organized he was elected superintendent, which office he held for fifteen consecutive years. In November, 1913, he was re-elected superintendent thus beginning his 16th year as superintendent of the same S. S. His life was a blessing to many; his prayers fervent and inspiring—he knew how to hold on to God until victory came. He expected his prayers to be answered and they were.

In homes, in Sunday schools, in church, in camps Bro. Kirkpatrick's voice was heard in prayer and testimony and many a person has he helped over a hard place. He thanked God for the small things as well as great ones. He used to say, "thank God for the sunshine" and on the day of his burial, a cold, cloudy and windy day, the sun broke through the clouds during the services and came streaming through the window and rested for a few moments upon the casket. It seemed as a token of the sunshine of God's love resting in benediction on the life of the departed one.

He never tired of distributing books and papers for the cause of holiness. It was through his life and reading of books and papers lent by him, attended with God's blessing, that the writer of this article came to see the privilege also the duty of every converted person to become wholly sanctified. For 16 years he was a subscriber of *The Pentecostal Herald*, and for 17 or more years a subscriber and reader of the *Christian*

Witness and Advocate of Bible Holiness. He has gone to be with Jesus the fairest of all to his soul.

He left to mourn his departure, his wife, one sister, and two brothers. Funeral services were held in the M. E. Church of Wauneta, Neb., conducted by Rev. R. O. Musser, assisted by Rev. Chrisner and Rev. Mayfield. Beautiful songs were sung by the Mt. Zion quartet and a solo by Miss Earnestine DeHart. The remains were laid to rest in the Riverside Cemetery to await the coming of the Lord. Let us not forget his worthy life in this hour of bereavement.

M. J. Stinnette.

MALONE.

Emma Brown Malone was born at Pickering, Canada, Jan. 30, 1859, her father having moved there from Vermont. The family moved to Cleveland in 1866, and Mrs. Malone attended Cleveland schools, graduating from West High School. She always marked her conversion from the meetings of D. L. Moody held in Cleveland in the late seventies. She and her mother began attending the First Friends Church about 1882. Her activity in the work of the church made its beginning in the leadership of the Sunday Afternoon Young People's Meeting.

J. Walter Malone had come to Cleveland in January, 1881, and their work together in the church resulted in their friendship and love. They were united in marriage Jan. 19, 1886.

Mr. and Mrs. Malone together began the Cleveland Bible Institute in 1892, in a house which they themselves had rented for that purpose. In the thirty-two years of its growth, Mrs. Malone has not only taught Old Testament, but has been the Treasurer for the entire period. More than fifteen hundred students have been under her instruction.

Emma Malone was recorded a minister of the Gospel by Cleveland Monthly Meeting about 1890 and she and her husband were pastors of this church for nearly thirty years, becoming Pastor Emeritus a few years ago because of failing strength. She not only took an active part in the church life but often did the preaching, to the edification of all. She was frequently invited to preach in other churches as well as to give special Bible Lessons. She was always interested in Foreign Missions and for years served on the Board of the Friends African Industrial Mission, having helped to organize it. For a number of years she was one of the clerks of Ohio Yearly Meeting.

With all of these interests, Mrs. Malone never neglected her family. She raised six children, three sons and three daughters, all of whom survive her. Her home was always a center for many friendly and religious gatherings. Also hundreds of persons in every walk of life came to her home seeking counsel and friendship and spiritual help. She was quick to discern the needs of such inquiring ones and always sympathetic in her counsel and advice.

Mrs. Malone had been in poor health for some time. She became confined to her bed in January while in Florida. It was necessary to bring her to Cleveland to the hospital for care and treatment. An operation became necessary on April 2nd. She gradually failed and fell asleep May 9, 1924. The funeral services were held in First Friends Church, May 12th, conducted by Rev. Homer L. Cox, the present pastor, and Rev. C. W. Butler, President of the Cleveland Bible Institute.

REQUESTS FOR PRAYER.

Pray for a father who is suffering from a bruised limb, that he may be restored to health.

A Herald reader wishes to be healed of catarrh and requests prayer.

Pray for a mother who has a nervous breakdown and is discouraged.

Pray for a young woman who has tuberculosis, that she may be saved.

Pray for the healing of Rev. M. O. Heady who is suffering from ulcers.

Mrs. Mahon wishes to be especially remembered for healing.

Mrs. E. L. M. asks prayer for her daughter to be healed of nervousness. Pray for an unconverted friend to be saved.

S. H. Rush wishes to have his wife remembered in prayer for her restoration to health.

Mention your paper when writing to advertisers. It commends you.

Renew your subscription today.

Beautiful Testament Free

We have one of the prettiest Testaments you nearly ever saw that we want to give you for selling 10 of our mottoes at 15c each. The Testament is beautifully bound in glossy black leather, stamped in gold, size 2½ x 4, only ¾ of an inch thick, and weighs 3 oz. It is printed on fine India Paper with a beautiful bold nonpareil type, silk headbands and marker, purple edges. The mottoes are some of the most appropriate Scripture texts, beautifully printed and embossed in colors, with very attractive floral designs. They are splendid values at 15c each.

PENTECOSTAL PUBLISHING COMPANY LOUISVILLE, KENTUCKY.

Please send me 10 of your mottoes, which I agree to sell within the next two weeks, and send you \$1.50, for which you are to mail me the beautiful Testament mentioned above. If I should fail to sell the mottoes, I will return them to you in good condition postpaid, within two weeks.

Name.....

Address.....

"THE THEME OF THE AGES."

Or a Handbook on Holiness.

By Rev. H. T. Heironimus.

This book is filled with truth from some of the greatest minds the world has produced. The following chapters tell the story:
Definitions from thirteen of the greatest dictionaries.
What seventeen leading encyclopedias have to say.
Twenty-three great works of theology cited.
Twenty-six of the world's greatest commentaries consulted.
What our great hymn writers teach on the subject.
Thirty compilations from prominent church historians.
What thirty-three church creeds declare in their doctrinal statements.
Episcopal addresses to ten General Conferences of Methodism.
Statements of sixty-two bishops on sanctification.
A review of the Methodist Episcopal Discipline on the subject.
Testimonies of eighty saints from Bible times up till present.

SOME TESTIMONIES GIVEN TO THE VALUE OF "THE THEME OF THE AGES."

DR. H. C. MORRISON SAYS:

I take pleasure in most heartily commending this volume to all who may be so fortunate as to have an opportunity to peruse its pages and ponder its truths. Brother Heironimus has rendered the reading public an excellent service in the preparation and publication of this volume.

DR. ANDREW JOHNSON WRITES:

Rev. H. T. Heironimus has combed the country, ransacked religious libraries, searched the ecclesiastical archives of Christendom and has collected, condensed, compiled and compacted an encyclopedic volume on the great central theme of soteriology—the glorious subject of full salvation. He has brought together a Regular Tiffany Diamond Store of valuable, official, and clerical information on the biggest question of the Centuries.

DR. JOHN PAUL SAYS:

I have just become fully impressed with the practical value of the book. This book is calculated to be one of the most useful volumes on holiness in this generation.

DR. JOHN WESLEY HUGHES WRITES:

This book is unique, containing the most versatile line of information on the subject of holiness I have seen.

DR. R. S. STEWART, Vice-President of Asbury College, says:

It offers the teacher and preacher a ready access to many libraries which have been culled to supply the material of this book.

PROF. J. F. BOUGHTON, JR., SAYS:

The book will steady the hope and confirm the belief of any Christian believer.

PRICE IS \$1.50.

PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky.

DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

THE MEMORIAL SUBLIME

LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST

STANDARD SETS—\$5,000 TO \$10,000

J. C. DEAGAN, INC.

105 DEAGAN BUILDING, CHICAGO

Uncle Sam, or the Pope, Which?

Now here is a book you want. It covers the ground, it abounds in facts, "it hits the bull's eye." Twenty-five chapters. 101 proofs that Romanism is not a Christian Church. 101 proofs that she is an enemy to our civilization. Endorsed by thinking Americans everywhere.

Have your boy read it, also your neighbor. Over 300 pages; well put up. Cloth bound. Only \$1.50.

Order now.
PENTECOSTAL PUBLISHING CO.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF.

Lesson XI.—June 15, 1924.

Subject.—The Return and the Rebuilding of the Temple. Ezra 3:8-13; 6:14, 15.

Golden Text.—Comfort ye, comfort ye my people, saith your God. Isa. 40:1.

Time.—B. C. 536 to B. C. 515.

Place.—Jerusalem.

Introduction.—In our lessons we have been passing through a dark period of Jewish history. The Northern kingdom had been overthrown and the people carried away into captivity by the Assyrians in B. C. 721. The sin of that kingdom was so great that God utterly forsook them. When the Davidic kingdom was divided after the death of King Solomon, and on account of his sinfulness, Jeroboam ruled over ten tribes, and the tribe of Judah, with the little tribe of Benjamin and a few other adherents that fell away from the ten tribes that seceded, formed what is known as the Southern kingdom or the kingdom of Judah, over which Rehoboam, the only son of King Solomon reigned. All this was ordained of God as a punishment for sin. The kingdom of Israel had nineteen kings in all, and not a decent one in the entire list. The kingdom went deeper and deeper into sin, until God suffered the Assyrians to overcome them, and to carry them away into a captivity from which they never regained themselves. Some of them became amalgamated with the heathen among whom they dwelt; but of the rest we know nothing. For aught we know, some of the Jews now living in various heathen lands may be the descendants of these ten lost tribes.

The kingdom of Judah also went into terrible sin, but not so deeply as did the sister kingdom. Both kingdoms received a bad inheritance from Solomon who introduced idolatry into the kingdom before the division. This was augmented by Athaliah, daughter of Ahab and Jezebel, who married a son of Jehoshaphat, king of Judah, and thereby became queen in the Southern Kingdom. She was carrying idolatry into Jerusalem before the death of her son Ahaziah who had succeeded to the throne after the death of his father; but when Ahaziah was killed, this wicked woman usurped the crown, and destroyed all the seed royal, except one little boy about one year old. The faithful priest Jehoiada and his good wife Jehoshabea succeeded in hiding this little fellow in a room in the temple till he was seven years of age, when he was crowned king, and Athaliah was slain near the temple whither she had gone to discover the cause of the rejoicing of the people. At sight of the newly crowned king she cried, "Treason, treason;" but it was too late: God's word was already falling upon her.

The sin of Judah reached its breaking point some years later than that of Israel. About the year 606 B. C. Nebuchadnezzar carried away his first captives from Jerusalem to Babylon, among whom went such youth as Daniel, Shadrach, Meshach, and Abednego. Multitudes were carried away in subsequent raids, until nothing but

a very few poor people were left in the land. The long night of seventy years' captivity had settled upon the once proud kingdom. In the Scriptures we get just an inkling of the suffering and degradation of those long, dark years, but in the lesson of today the light is breaking once more. One wonders if the mighty Daniel was still alive? If so, he was a very old man, for he is supposed to have been about fourteen years of age when taken captive seventy years prior to that time. There is a Jewish tradition that he was still living, and that he was one of those who assisted Ezra in re-establishing the law, and forming the canon of the Old Testament. But this can hardly be true. Most of those who went into captivity in the first carrying away were dead when Zerubbabel led the first company back under orders of King Cyrus, but we learn from the book of Ezra that some were still living, who had seen the temple built by King Solomon.

Although we are dealing with the book of Ezra in this lesson, we prefer to write what we have to say concerning the man in the following lesson. Suffice it to say here that, when he does come into view, he does not work without the facts. There were many prophecies that told of both the captivity and the return. Daniel knew of these, and prayed much for their fulfillment, and it is hardly to be supposed that Ezra was less well informed than he was. Ezra perhaps had better advantages than Daniel, for it was he who wrote out a fresh copy of the law that it might be read to the people after their return to the homeland.

When Cyrus conquered Babylon he gave permission to certain of the Jews to return and rebuild their temple, at the same time giving into the hands of a trusted Jewish officer the costly treasures that Nebuchadnezzar had taken out of the temple in Jerusalem when he took the inhabitants of that city into captivity. Of those who returned under the leadership of Zerubbabel "The whole congregation together was forty and two thousand three hundred and three score." On their arrival at Jerusalem after some four months of travel, they were careful first of all to rebuild the altar of Jehovah on the spot where stood the old altar in the temple before it was destroyed, and they were right. Enemies were all round about them, and they must be right with Jehovah, if they were to succeed in their undertaking. With those stricken people, stricken for their sins, it was meet that they should worship first, and work afterwards. This is a good plan for all ages and for all men.

The Lesson Proper.—In the second year of their coming unto the house of God at Jerusalem,—Not after the passage of two years, but in the beginning of the second year, in the second month, having left Babylon in the latter half of the first year. It required some little time for the people to settle themselves in Jerusalem and the nearby smaller towns and villages. As soon as possible after this was done, there were called together

at the site of the temple all the priests and Levites, with the people who had come back from Babylon, for a consultation, and for the beginning of the appointed work. Some have contended that at this time the age of thirty, when a priest might be consecrated to his office, was dropped to twenty, but the record does not so state. One could do the work of a Levite at twenty, but not the work of a priest.

9. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God.—That is worth while. If Jewish fathers in captivity could so rear their sons as to have them ready to stand by them in the work of God, we Christian fathers should be able to do something good with our boys.

10. When the builders laid the foundation of the temple of the Lord.—It seems that their enemies had torn up even the foundations of the temple of Solomon. This was a time of great joy to a stricken people. The priests put on their best robes, and blew their trumpets for joy.

11. They sang together by course in praising and giving thanks unto the Lord.—Our Revised Version says, "They sang one to another." It was, perhaps, what we term antiphonal singing—two groups singing in response to each other. The people responded with a great shout, "because the foundation of the house of the Lord was laid." And well they might, for they had suffered enough to make them appreciative.

12. But many of the priests and Levites and chief of the fathers.... wept with a loud voice.—The new temple was so far inferior to that built by Solomon that they wept because of disappointment. It was to be a great and costly temple, but not equal to the former temple.

13. The people could not discern the noise of the shout of joy from the noise of the weeping.—This is plain to those who have heard weeping and shouting among the Orientals. In this case there was a common mixture of shouting and wailing.

14. Prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo.—God must have his prophets. He could work without them; but his plan is to reach men through men. These holy men encouraged the people; and "they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." These kings were but God's instruments for the accomplishment of his work. God sometimes uses sinners.

15. This house was finished on the third day of the month Adar.—Adar corresponds, in part, to our month of March. That was several years after they left Babylon.

NOTICE.

We give below a letter from Sister Fred DeWeerd announcing her booklet written upon the death of her dear husband who went to his reward some months ago. The incidents of his home-going are among the most impressive I ever read. Get this book, read it, and pass it to your friends. It will bless anyone who reads it. Order from Mrs. Fred De

FOR SALE
STOCK OF DRY GOODS
NOTIONS
CLOTHING
SHOES AND
FURNITURE
A REAL UP-TO-DATE STORE

G. E. McAtee, - Wilmore, Ky.

Gospel Tents

Smith Manufacturing Company,
DALTON, GA.
22 Years in Business.

Weerd, Fairmount, Ind., enclosing 25 cents. Mrs. H. C. Morrison.

After these months instead of weeks I am announcing to you at this time that the new booklet, "Comfort in Sorrow," is being printed and will soon be off the press. It can be ordered now from me. It is a ninety-page booklet and will sell for twenty-five cents.

With the usual pressing cares and duties it seemed impossible to concentrate and make ready this promised booklet until recently while under quarantine for diphtheria. I feel sure God has given the booklet and is going to bless it to sorrowing hearts everywhere.

I am satisfied there is nothing similar in our Christian literature, and supplies a need my own heart searched for while in the depths of sorrow. With all the comfort wherewith I was comforted I reached for everything in print I felt would help the sun to shine at midnight. Therefore this booklet is lovingly dedicated to all other sorrowing ones.

I had always found myself so helpless in times like this to express myself to the bereaved that I could not understandingly sympathize with those who gathered speechlessly around me while bereavement's clouds hung black and lowering. To present this booklet in such an hour to sorrowing friends and loved ones may help you to express your sympathy and direct all such to the only source of relief.

I also wish to express to you my heartfelt appreciation of the faithfulness of the Saints in standing with me during these sixteen months of unutterable grief. In the midst of sobs the comfort of the prayers and gifts of God's own has borne me up and on. The future still seems so long before these little hearts and heads will mature, but he will see me through.

I have not felt I should engage myself in service away from home and these little ones until necessary to do so. I have however during the past year been one of the workers in a camp meeting, and served as evangelist in two series of revival meetings and several over Sunday services, but as I peep into the future year it would seem I may need to step out a little farther into public service in order to keep the fatherless flock together. I felt definitely when Bro. DeWeerd stepped into Eternal Day that the future should never find me teaching school but rather preaching

the Word (being also an ordained minister of the Gospel). And the glorious glimpse of the saints' reward at death was made so certain by Bro. DeWeerd's triumphant translation that my heart filled with a most intense desire to reach all possible with the Truth of God's Salvation.

Shall appreciate your prayers that God's thought concerning us may be designed and carried out in detail as the weeks slip by.

The Easter promise is glorious. Heaven is most attractive, and my soul cries continually with God's upward looking host "Even so, come, Lord Jesus." May God bless you, keep you, and reward you himself for your prayerful, loving interest in me and mine.

Yours in gospel bonds,
Mrs. Fred DeWeerd.

EVANGELISTIC AND PERSONAL.

The 20th Annual Pike's Peak Holiness Camp Meeting will be held at Colorado Springs, Colo., June 19-29. The special workers will be Rev. Joseph H. Smith and wife, and Tilden H. Gaddis. Lodging and board will be furnished on the grounds. For information, address P. W. Thomas, 540 W. Monument St., Colorado Springs.

Rev. D. E. Cannaday recommends Rev. Fred Andrews as a very splendid helper in revival work. He recently assisted Rev. Cannaday in a meeting which was very fruitful. Rev. Andrews' address is Red Bird, Mo.

Prof. C. C. Conley, 596 N. Howard St., Akron, Ohio, has an open date from June 6 to 29 that he is desirous of giving some needing an evangelistic singer. Bro. Conley has had many years' experience and is a good song leader and soloist.

Rev. G. W. Ammerman, pastor at Midway, Ky., has recently held a good meeting in which he was assisted by Rev. L. E. Williams, of Wilmore, Ky. Forty-nine found the Lord in pardon and purity. Large crowds attended the services and Bro. Williams preached in demonstration of the Spirit's power. Having the latter part of July open, Bro. Ammerman recommends Bro. Williams to anyone who may need efficient help in revival work.

The M. E. Church at Delanco, N. J., of which Rev. John Norberry is pastor, has four Methodist class meetings each week, besides the weekly prayer meeting and their Friday night holiness meeting.

Rev. C. S. Clark: "Just closed a fine meeting in Skeedee, Okla., in which sinners were converted, backsliders reclaimed and believers sanctified. There were 44 added to the membership of the church. Pastor J. H. Clark and his good people are rejoicing over the victory. Our next battle is at Tecumseh, Okla."

The Sixth Annual Camp Meeting of the Marion County Holiness Association will be held in Garfield Park, Marion, Ohio, June 19 to 29 inclusive. Workers: P. F. Elliott and John T. Hatfield, evangelists. R. A. Shank and wife music directors. For information or tents, write V. O. Shaw, Secretary.

Rev. J. A. Collier: "I recently held a meeting at Honaker, Va., with the pastor, Rev. C. L. Stradly, a very efficient man and well beloved by the people. We found the church prayed up and ready for the meeting, and the Lord blessed, saving 181 souls, a large number uniting with the Methodist Church, while a goodly number went to the Baptist Church. We are now at Rockport, Ky., in a gracious meeting with all the churches. We have a tent we can use in meetings, and have an open date in July. Home address is Nashville, Tenn.

Speaking of a meeting conducted in East Jordan, Mich., by Rev. Crammond and wife, the public press says: "The evangelistic meetings, which were held in the Methodist Episcopal Church the last two weeks, closed last Sunday evening. Much good was accomplished. Over sixty people sought God, most of them gained a victory in their soul. Thirty-six families promised to start family altars, ten united with the church, three children were baptized, about forty promised to tithe their income, which means that they intend to place ten per cent of their earnings into Christian work. Prof. C. C. Crammond and his wife are wonderful workers for God, they live and preach a full salvation. God does bless their work."

Rev. O. F. Ring, 517 Ringgold St., Cincinnati, O., has open dates latter part of June and first of July which he would be glad to give anyone needing an evangelist.

T. F. Waller: "Brother Raymond Wilder, 110 Dixie Ave., Macon, Ga., is a song evangelist who has been in various churches in the South Georgia Conference. He will be available for engagements between now and September. I believe he will be effective to any pastor or evangelist desiring his services. I have been associated with him in several meetings, and will take great pleasure in recommending him as a splendid assistant in revival meetings."

The Dorchester County Holiness Association will hold a two week's revival service at Hurlock, Md., June 8-22 inclusive. Rev. J. B. McBride, of Pasadena, Cal., will be the preacher in charge and Mr. Thos. F. Eden, of Audubon, N. J., will be song leader. Mrs. McBride will be with her husband and will help in the meetings. The members of the Association are praying for and expecting a great time of refreshing from the Lord and a revival with old-time power and results. Everybody welcome at these services which will be held in a tent in the Grove. C. Collins, Secretary.

The Twelfth Annual Camp Meeting conducted by the Miami Valley Holiness Association will be held on the Gospel Tabernacle grounds in Dayton, Ohio, July 17-27. To reach the grounds, take a Third Street car going west from the center of the city and get off right at the Gospel Tabernacle Building. Many that have visited this camp meeting from various States in years gone by will be glad to know that a large tent has been secured for this meeting and that ample arrangement has been made for entertainment of all that wish to come. Small tents, 10x12 can be secured and dormitory accommo-

dations; also rented rooms in close proximity to the grounds can be had at reasonable rates. Ministers and their wives will be entertained free by notifying us before the opening of the meeting. There will be three meals served daily for a free-will offering. The preaching evangelists engaged for this meeting are Rev. W. R. Cox, of Greensboro, N. C., and Rev. T. P. Roberts, of Wilmore, Ky. The singing evangelist is Rev. Charles C. Mourer, of Cincinnati, Ohio, who will assist with his Trombone and guitar. These will be assisted by several local ministers as well as those from a distance. We are expecting to meet many of our old campers this year and are believing God will give us a gracious outpouring of his Spirit. Come, bring the whole family and your friends with you and enjoy with us the good feast of fat things. Address J. L. Kennett, 33 N. Kilmer St., Dayton, Ohio.

THE UNSEEN GUEST.

Before our guest arrives
A little touch is given here and there—
The magazines are straightened,
The fresher flowers arranged with special care;
Neglected tasks are done,
The dust removed, the best of linen placed—
From door to door there's naught
But cleanliness and order to be traced.
And when our guest arrives
We try to show by words and kindly ways
The welcome we extend.
No matter what may come throughout the days,
We're at our best! The household
Knows but harmony and peace. We aim,
Unconsciously, to be
A perfect hostess, all in friendship's name.
'Tis ours the deep depression,
And ours the aching heart, and ours the loss,
When with the family circle
We speak the hasty words, the sharp and cross—
The words we would not speak
While entertaining friends, and just because
We value their opinion,
It has such weight it seems, it always does.
We careless grow at home,
Yet entertain and please the one invited.
But sad indeed the fact
That most of all the unseen Guest is slighted—
That gentle unseen Guest
Who understands the hours so dark and drear,
And understands the hurts,
And though we slight him, yet abideth near.
O friend of mine, I'm sure
If we but realized how great the need
Of close companionship
With Christ, the unseen Guest, then every deed
And every spoken thought
Would prove that we are living at our best,
The home life sweeter made
Because we entertain the unseen Guest.

Ella Flatt Keller.

Pre-Inventory Sale

TESTAMENTS

Large Print Pocket Testament and Psalms

This Testament has a very large, clear brevier type, black face, printed on a very thin white opaque paper, bound in a beautiful piece of leather with overlapping edges, silk headbands and marker, red under gold edges, title stamped in gold, size 4x6 1/2, very thin and light. Just the book you have been looking for for the coat pocket or the ladies' bag. A good \$2.50 value that we are offering in this sale for

\$1.50

We also have a limited number of copies of the same style as the above in a very fine Persian morocco binding, leather lined—a \$3.50 value for \$2.50.

The Workers' Testament

Vest pocket size, bound in genuine English pigskin, which will last a lifetime, beautiful large clear type, with all the passages for Christian workers printed in heavy black face type, fine thin Oxford India Paper, gold edges, silk headbands and marker, published at \$3.30; Our special sale price while they last, each

\$1.50

Large Type Pocket Testament

This Testament is size 4x6 1/2 in. thick, splendid clear minion type, pronouncing, bound in genuine leather, stamped in gold, gold edges. Regular price, \$1.75. Sale price

\$1.00

Illustrated India Paper Testament

Vest pocket size, many beautiful colored illustrations, splendid nonpareil type, India Paper, bound in a beautiful piece of tan leather, gold edges, silk headbands and marker, making one of the prettiest, thinnest Testaments on the market. Regular net price \$2.25. Sale price

\$1.50

Pocket League Testament

Vest pocket size, India Paper, beautiful type, with place for signature agreeing to read a portion each day, a page of passages making the way of salvation plain, suggested daily readings, colored frontispiece, beautifully bound in tan leather, very thin and light. Regular price \$1.70. Sale price

\$1.20

Vest Pocket Testament

24 Copies of a vest pocket self-pronouncing Testament, size 2 3/4 x 4 1/4, morocco bound. Net price \$1.05. Sale price

70c.

Extra Special Large Type Testament

600 Copies of a large type Testament in cloth binding, size 4 1/2 x 6 1/2 x 3/4 in. thick, or 3 copies for \$1.00. Regular net price, 50c. Sale price

35c.

New Testament

Small pica type, self-pronouncing, bound in a fine piece of genuine morocco, leather lined, silk sewed, silk marker, red under gold edges. Regular net price, \$3.50; our sale price while they last, \$1.25.

BOOKS.

Pilgrim's Progress

BY JOHN BUNYAN.

If you haven't this book in your home, you should not miss this opportunity to get it, as it is acknowledged to be the greatest book next to the Bible. Regular edition, special price, 60c. Children's edition, special price, 40c.

General Booth's Vision

This man had a vision so wonderful that he was enabled to win tens of thousands to Christ. Don't you think you should read it and get some of the inspiration. Regular price, \$1.00; sale price, 50c.

Grace Before Meals

This little book is gotten up with the idea of teaching every member of the family to say grace, and it gives a different and appropriate grace for every day in the year. The net price is 50c; our sale price, 35c.

Fifty Years in Christian Service

BY DR. C. W. WINCHESTER.

This is an interesting story of the life of really a great man who lived close to the Lord. You will find it a great help and inspiration. Regular price \$1.50; sale price, 50c.

A Thoughtless Seven

This story will prove very interesting to a boy or girl from 8 to 13 years of age. Not only this, but it will be very helpful to them spiritually. Regular price 75c; sale price, 50c.

See Page 16.

EVANGELISTS' SLATES

ADAMS, E. T.

Fostersville, Ohio, May 25-June 8.
Two open dates, June 10 to July 13.
Graham, Ky., July 18-27.
Home address, Wilmore, Ky.

ANDERSON, T. M.

Jackson, Ohio, June 13-22.
Akron, Ohio, June 27-July 6.
Omaha, Neb., July 11-20.
Sebring, Ohio, July 22-27.

ASBURY COLLEGE GOSPEL TEAM.

Erny, Phillips, Berington, Furman.
Richmond, Ky., June 3-15.
Irvine, Ky., June 17-23.
Conesville, Ohio, July 1-13.
Carmichael, Pa., July 16-27.
Mansfield, Ohio, July 29-Aug. 10.

ATKINSON, THELMA.

(Singer Evangelist.)
Burlington, Ind., May 18-June 8.
Home address, Taylor University, Up-
land, Ind.

AYCOCK, JARRETTE AND DELL.

Evansville, Ind., June 1-15.
Cleveland, Ohio, June 18-July 13.
Home address 2109 Troost Ave., Kansas
City, Mo.

BALSMER, A. F. AND LEONORA T.

Jackson, Mich., June 1-15.
Pittsburgh, Kan., June 20-July 6.
Home address, 12 Taylor, Topeka, Kan.

BEIRNES, GEORGE.

Cincinnati, Ohio, June 4-7.

BENJAMIN, F. H.

(Song Evangelist)
Plainfield, Ind., May 24-June 9.
Vincennes, Ind., June 18-30.

BROWNING, RAYMOND.

Lancaster, S. C., June.
Connell's Springs, N. C., Aug. 1-10.
Hendersonville, N. C., Aug. 14-24.

BRYAN, GERALD F.

Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Inez, Ky., Sept. 4-14.
Home address, Normal, Ky.

CAIN, W. H.

Loomis, S. Dak., June 2-15.
Carthage, S. D., June 17-29.

CALEY, ALLAN W.

Hinton, Ky., June 9-29.

CANADAY, FRED.

Jamestown, N. Dak., June 19-29.
Ferndale, Wash., July 24-Aug. 4.
Yakima, Wash., Sept. 7-21.

CLARK, C. S.

Tecumseh, Okla., May 25-June 8.
Coyle, Okla., June 15-29.
Yale, Okla., July 6-20.
Home address, 808 Ash, Guthrie, Okla.

COLEMAN, PAUL.

Dayton, Ohio, June 8-23.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COLLIER, J. A.

Halt, Ala., June 8-22.
Open date, July.
Permanent address, 1917 Cephas Ave.,
Nashville, Tenn.

GRAMMOND, PROF. C. C. AND MAR-

GARET.
(Singer and Evangelist)
Lake Ann, Mich., June 17-29.
Millersburg, Ohio, July 31-Aug. 10.
Home address, 816 Allegan St., Lansing,
Michigan.

COX, F. W.

Caro, Mich., June 27-July 6.
Millersburg, O., July 31-Aug. 10.
Open dates, June 5-25, July 9-29, Aug.
15-31.

COOKE, GEORGE WELLS.

Perryville, Md., June 1-22.

DICKERSON, H. N.

Dalesburg, Ky., June 15-20.
Rush, Ky., July 6-20.

DONOVAN, JACK.

Covington, Okla., June 1-22.
Milville, N. J., July 2-28.
Glassboro, N. J., Aug. 2-17.
Home address, 632 W. Main, Thorntown,
Indiana.

DUNAWAY, C. M.

Lincoln, Neb., June 12-17.
Jamestown, N. D., June 19-29.
Millport, Ala., July 6-20.
Simpson Park, Mich., July 25-Aug. 8.
Easton Rapids, Mich., Aug. 4-10.
Indian Springs, Ga., Aug. 12-18.
Sandy Lake, Pa., Aug. 18-28.
Fig. N. C., Aug. 29-Sept. 7.
Home address, 216 N. Candler St., Deca-
tur, Ga.

EDEN, THOS. F. AND ETHEL.

Hurlock, Md., June 8-22.
Audubon, N. J., June 23-July 3.
Taylor, Tex., July 13-27.

EITELGEORGE, PROF. W. J.

Kuttawa, Ky., June 1-29.

ELLIS, W. E.

Sheffield, Ala., May 11-June 15.
Florence, Ala., June 19-July 6.
Dora, Ala., July 7-20.

ELLIS, G. EDWIN.

Open dates, May 16-June 20. July 1-13.
Payette, Iowa, July 17-
Home address, University Park, Ia.

FLEMING, JOHN.

Reading, Pa., June 20-30.
Muncie, Ind., July 4-14.
Ashtabula, Ohio, July 25-Aug. 3.
Hamsey, Ind., Aug. 8-12.
Iolland, Mich., Aug. 21-31.
Home address, 317 Holt St., Ashland,
Ky.

FLEMING, BONA.

Cincinnati, Ohio, June 2-8.
Indianapolis, Ind., June 9-22.
Maryville, N. B., June 27-July 6.
Malden, Me., July 10-20.

FLANNERY, B. T.

St. Croix Falls, Wis., June 8-22.
Chandler, N. Dak., June 27-July 6.
Crandon, Wis., July 10-Aug. 3.
Bowersville, O., Aug. 7-17.
California, Ky., Aug. 15-24.
Home address, Rt. 2, Clam Falls, Wis.

FOUNTAIN EVANGELISTIC PARTY.

Noel, Mo., June 1-15.
Home address, Sulphur Springs, Ark.

FUGETT, C. B. AND WIFE.

Richmond, Ind., June 8-22.
Bluffton, Ind., July 10-20.
Ironton, Ohio, July 25-Aug. 3.
Lynn, Ind., August 10-24.
Huntington, W. Va., Aug. 30-Sept. 14.
Home address, Normal, Ky.

GAAR, J. E.

McComb, Miss., May 25-June 8.
Wichita, Kan., June 15-29.
Home address, Des Moines, Ia., Box 489.

GILLEY, W. R.

Dana, Ind., May 24-June 8.
Clinton, Ind., June 10-July 6.
Murphrysboro, Ill., July 10-27.
Buckhart, Mo., August 14-31.
Home address, Olivet, Ill.

GLASCOCK, J. L.

Open date, June 1-22.
St. Louis, Mo., June 29-July 13.
Open date, July 14-27.
Robinson, Maine, Aug. 1-10.
Open date, Aug. 11-24.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GLEASON, RUFUS H.

Falconer, N. Y., May 27-June 8.
Home address, Ashville, N. Y.

GREEN, JIM H.

Mocksville, N. C., June 15-July 20.
Camp Free, N. C., Aug. 1-12.
Mockville, N. C.

GUINN, H. M. EVANGELISTIC PARTY.

Corsicana, Tex., June 1-15.

HALLMAN, W. R. AND WIFE.

Atlanta, Neb., June 12-22.
Home address, 6537 Kenwood Avenue,
Chicago, Ill.

HAMES, J. M.

Dunkirk, Ohio, July 24-Aug. 8.
Marion, Mich., August 9-17.
Home address, Greer, S. C.

HEWSON, JOHN E.

Montevideo, Minn., May 30-June 8.
Atlanta, Neb., June 12-22.
Open date, June 27-July 2.
West Port, Ind., July 4-14.
Kittanning, Pa., July 18-28.
Bluffton, Ind., July 13-Aug. 10.
Hartselle, Ala., Aug. 14-24.
Circleville, Ohio, Aug. 25-31.
Knoxville, Iowa, Sept. 4-16.
Home address, 127 N. Chester Ave., In-
dianapolis, Ind.

HILL, WILL EVANGELISTIC PARTY.

Atlanta, Ga., June 1-15.
Hillsboro, Ga., July 1-16.
Kennedy, Ala., July 20-31.
Home address, Atlanta, Ga.

HODGIN, DANIEL G.

Terre Haute, Ind., June 1-22.
Indianapolis, Ind., June 25-July 13.

HOLLENBACK, ROY L.

Open date, May 23-June 8.

HUNT, JOHN J.

Manville, Ill., June 22-July 6.
Home address, Media, Pa.

IRICK, ALLIE AND EMMA.

Sweetwater, Tex., June 6-16.
Wichita Falls, Tex., June 19-29.
Burk Burnett, Tex., July 4-14.
Goddard, Ky., July 17-27.
Clyde, Tex., August 1-10.
Bohnie, Ill., Aug. 15-25.
Bowie, Texas, Aug. 29-Sept. 8.
Sheridan, Wyo., Sept. 12-25.
Home address, Pilot Point, Texas.

JOHNSON, ANDREW.

Middlesboro, Ky., June 5-20.
Open date, June 20-July 4.

JOHNSTON, A. H. AND WIFE.

Hutchinson, Kan., May 23-June 8.
Andover, Ohio, June 11-22.
Home address, 800 Princeton St., Akron,
Ohio.

KENNEDY, ROBERT J. AND WIFE.

(Singers)
Open dates, May, June to July 27.
Myra, Tex., July 27-Aug. 10.
Hood, Tex., August 10-24.

KIEFER, R. J.

Monongahala, Pa., June 1-22.
Mannington, W. Va., June 24-July 13.
Home address, 1515 Cleveland Ave., Co-
lumbus, Ohio.

KRAHL, MARTHA.

(Song Leader, Children's and Young
People's Worker)
Tecumseh, Okla., May 23-June 8.
Coyle, Okla., June 15-29.
Yale, Okla., July 6-20.
Home address, 809 E. 9th St., Oklahoma
City, Okla.

LAMB, JOHN E.

Open dates for July and August.
Address Wilmore, Ky.

LEWIS, M. E.

Los Angeles, Cal., May 22-June 8.

LINN, JACK AND WIFE.

Montevideo, Minn., May 30-June 10.
June and July, open dates.

LINDLEY PAUL B.

Alfon, Kan., June 5-15.
Home address, 750 Miami St., Urbana, O.

LOVELESS, W. W.

Corydon, Pa., July 3-20.
Warren, Pa., July 22-August 10.
Home address, London, Ohio.

LITTELL, V. W. AND MARGUERITE.

Bladen, Neb., June 5-22.
Home address, 425 N. Sumner St.,
Beatrice, Nebraska.

MCBRIDE, J. B.

Hurlock, Md., June 8-22.

MACCLINTOCK, J. A.

Berry, Ky., June 8-22.
Wilmore, Ky., June 29-July 13.
Callis Grove Camp, July 30-Aug. 10.
Bowersville, Ohio, August 11-17.
Open, August 18-31.
Home address, Richmond, Ky.

MCALL, F. P.

Kansville, Fla., June 3-15.

MCCORD, W. W.

King's Mountain, N. C., June 2-15.
Clover, S. C., June 16-20.
Birmingham, Ala., June 30-July 13.
Salem City, Ga., July 17-27.
Laport City, Iowa, July 30-Aug. 17.
Kearney, Neb., Aug. 21-31.
Altavista, Va., Sept. 10-21.
Brevard, N. C., Sept. 22-Oct. 5.

MACKAY SISTERS.

New Cumberland, W. Va., May 20-June
10.

MANLY EVANGELISTIC TEAM.

Norcross, Minn., June 4-22.
Home address, Naperville, Ill.

MILLER, L. J.

Asheboro, N. C., June 8-29.
Mt. Lake Park, Md., July 3-13.
Collins, Miss., July 20-Aug. 3.

MINGLEDORFF, O. G.

Falmouth, Ky., June 4-22.
Gordon, Neb., June 24-July 6.
Nashville, Tenn., July 17-August 3.
Home address, Wilmore, Ky.

MITCHELL, LEROY J. EVANGELISTIC

PARTY.
Fulton, Ill., May 25-June 22.

MOLL, EARL B.

Hattiesburg, Miss., May 26-June 8.
Bloxie, Miss., June 15-27.
De Soto, Miss., July 2-11.

MOORE, GEORGE A. AND EFFIE.

Elwood, Ind., June 8-22.
Monroe, Ind., July 3-13.
Home address, 1204 Comer Ave., In-
dianapolis, Ind.

MORROW, HARRY.

Mandan, N. D., May 23-June 8.
Hinton, Ky., June 8-29.
Manville, Ill., June 30-July 6.
Open date, July 7-23.
Home address, 424 S. Scoville Ave., Oak
Park, Ill.

PAUL, JOHN.

Red Rock, Minn., June 26-July 6.
Mt. Lake Park, Md., July 8-13.
Sebring, Ohio, July 13-28.

POLLOCK, G. S. AND WIFE.

Fostersville, Ohio, May 25-June 8.
Delanco, N. J., June 27-July 6.
Home address, Wilmore, Ky.

POWERS, P. RAYMOND.

Klamundy, Ill., June 9-29.
Home address, 307 W. Mulberry, Bloom-
ington, Ill.

REDMON, J. E. AND ADA.

Ellington, Mich., June 1-22.
Caro, Mich., June 26-July 20.
Whitesboro, Ind., July 26-Aug. 10.
Carthage, Ky., Aug. 15-24.
Miltown, Ind., Oct. 5-23.
Elmdale, Mich., Nov. 2-23.

REID, JAMES V.

Belton, Tex., June 1-15.
Ozark, Ala., June 22-July 6.
Home address, 3233 Hemphill St., Ft.
Worth, Texas.

RIDOUT, GEORGE W.

Springfield, Mass., May 24-31.
Pittsburgh, Pa., June 1-16.
Otego, Minn., June 12-22.
Corinth, Ky., June 29-July 13.

Douglas, Mass., July 18-28.

Open date, August 1-11.
Portage, Ohio, Aug. 14-24.
Dyer, Tenn., Aug. 28-Sept. 8.
Permanent address, Wilmore, Ky.

RICH, N. W.

Orange, Cal., June 5-15.
Yakima, Wash., July 26-July 13.
Culver, Ore., July 15-27.

RINEBARGER, C. C.

Open date, May 25-June 8.
Lincoln, Neb., June 13-23.
Grand Rapids, Mich., May 25-June 8.

ROBERTS, T. P.

Wilmore, Ky., May 19-31.
Salem, Ill., June 1-22.
Jonesville, Ky., June 25-July 16.
Dayton, Ohio, July 17-27.
Bowersville, Ohio, July 30-Aug. 17.
Home address, Wilmore, Ky.

SHANK, MR. AND MRS. R. A.

Kittanning, Pa., June 1-15.
Marion, Ohio, June 18-29.
Fort Wayne, Ind., July 6-20.
Home address, 191 No. Ogden Ave., Co-
lumbus, Ohio.

SHEFMIRE, ALICE G.

(Song Evangelist)
Silica, Ohio, June 1-22.
Home address, Troy, Ohio.

SLATER CHAS. L. AND WIFE.

Cincinnati, O., God's Bible School, May
30-June 8.
Ellwood, Ind., June 10-22.

SMITH, JAMES M.

Monticello, Miss., July 6-18.
Webb, Miss., July 20-August 3.
Hattiesburg, Miss., Box 772.

SPEAKES, JOS. N.

Fergus Falls, Minn., May 29-June 8.
Home address, 2905 Troost Ave., Kansas
City, Mo.

SWEETEN, HOWARD W.

Plainfield, Ind., May 24-June 9.
Home address, Ashley, Ill.

TARVIN, E. C.

Stone, Ky., May 28-June 22.
Augusta, Ky., July.
Danville, Ky., August.
Home address, California, Ky.

TAYLOR, JENKINS EVANGELISTIC

PARTY.
New Brookland, S. C., June 1-22.
Johnston, S. C., June 29-July 11.
Home address, Hareburg, S. C.

THOMAS, JOHN.

Piqua, Ohio, June 6-15.
Livermore Falls, Me., June 22-July 8.
Old Orchard, Me., July 4-13.
Permanent address, Wilmore, Ky.

VANDALL, W. B. AND CASKEY, W. W.

(Gospel Musicians.)
Stockton, Ill., June 1-15.

VANDERSAIL, W. A.

Rowling Green, Ohio, June 8-20.
Holgate, Ohio, July 6-27.
Permanent address, Findlay, Ohio.

VAYHINGER, M.

Graysville, Ind., June 22-July 6.
Burlington, Ind., May 18-June 8.

WATTS, E. E.

Jamestown, N. Y., May 27-June 22.
Perry, Mich., June 25-July 13.
Home address, Sandy Lake, Pa.

WIBEL, L. E.

Ponca, Neb., June 1-22.
Home address, 317 So. Bennett St., Bluff-
ton, Ind.

WILLIAMS, J. E.

Hillsboro, Ind., May 18-June 8.
Freeport, Mich., June 15-29.
Waterloo, Ia., July 4-14.
Webb, Ky., July 17-27.
Fithian, Ill., July 30-Aug. 17.

WILLIAMS, L. E.

Wilmore, Ky., June 2-7.
Oxford, Ky., June 8-22.
Open date, June 23-July 1.
Home address, Wilmore, Ky.

WILLIAMS, STEPHEN B.

Tiffin, Ohio, May 21-30.
Urania, La., June 1-11.
Home address, Monroe, La.

WIREMAN, C. L.

Friarburg, Ky., June.
New Boston, Ohio, July 8-20.
East Point, Ky., Aug. 7-24.
Oil Springs, Ky., Aug. 25-Sept. 7.
Home address, 17 West 4th St., Coving-
ton, Ky.

YATES, W. B.

University Park, Iowa, May 30-June 8.
Pavonia, Ind., June 12-22.
Red Rock, Minn., June 26-July 6.
Omaha, Neb., July 8-10.
Ames, Iowa, July 11-20.
Des Moines, Iowa, July 24-Aug. 8.
Camp Sycamore, Ohio, Aug. 7-17.
Lake Arthur, La., Aug. 27-31.
Greenville, Tenn., Sept. 8-21.

YOUNG, ROBERT A.

CAMP MEETING CALENDAR

COLORADO.

Twentieth Annual Pike's Peak Holiness Camp Meeting, Colorado Springs, Colo., June 10-29. Workers: Rev. Joseph H. Smith, Mrs. J. H. Smith, Rev. John H. Gaddis, Address P. W. Thomas, 540 W. Monument, Colorado Springs, Colo.

GEORGIA.

Sale City Holiness Camp Meeting, Sale City, Ga., July 17-27. Workers: Rev. P. T. Baker, Rev. John A. Wood and Rev. W. W. McCord. Rev. H. T. Roddy and wife in charge of singing.

ILLINOIS.

Beulah Park Holiness Association Camp Meeting, Eldorado, Ill., Aug. 28-Sept. 7. Workers, Revs. Charles H. Babcock, Joseph Owen, R. A. Shank and wife, Rev. May Bowles in charge of platform. Address J. M. Keasler, Secretary, Omaha, Ill. Normal, Ill., Annual Camp Meeting, Central Illinois Holiness Association, August 23-31. Workers: Rev. J. E. McBride, Rev. Andrew Johnson, Rev. Frank Watkins, song leader. Mrs. Della B. Stretch, children's leader. Address Mrs. Bertha C. Ashbrook, Tallula, Ill.

Charleston, Ill., Pilgrim Holiness Camp Meeting, July 17-27. Rev. R. G. Finch, evangelist. The preachers of the district will assist. Address: W. M. Hall, Charleston, Ill., or Rev. D. C. Shearer, 1201 Armstrong Ave., St. Louis, Mo. Manville, Ill., June 22-27. Workers: J. J. Hunt, Harry Morrow, Singers, Prof. J. Warren Lowman and wife. Wilder Hooper, Sec., Manville, Ill.

INDIANA.

Decatur County Holiness Association Camp Meeting, Decatur, Ind., July 4-13. Sam Hodson Grove, Near Letts, Ind. Workers: Rev. John Hewson, Miss Edith Dearmin, Miss Thelma Atkinson.

IOWA.

Des Moines, Ia., Annual Camp Meeting, Iowa State Holiness Association, July 25-August 3. Workers: Rev. Will H. Huff and Will Yates. Address Dr. C. Nysewander, 1154 W. 14th St., Des Moines, Ia.

KANSAS.

Thirty-fifth Annual Camp Meeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kan., August 14-24. Workers: Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Prof. Kenneth Wells and wife. W. R. Cain, Secretary, 615 So. Vine St., Wichita, Kan.

KENTUCKY.

Seventh Annual Camp Meeting, Wiborg, Ky., June 19-29. Workers: Rev. John Button, Rev. Charles A. Peters, Rev. Charles B. Kolb. Address Rev. Charles B. Kolb, Wiborg, Ky.

MARYLAND.

Seventeenth Annual Holiness Camp, Washington-Philadelphia District, Church of the Nazarene, Corson Park, Leslie, Md., August 8-17. Workers: Evangelist J. C. Henson, J. N. Nielson and pastor of the district. Write W. D. Sholor, Lansdale, Pa.

MASSACHUSETTS.

Fourth Annual Camp Meeting New England District, Church of the Nazarene, North Reading, Mass., June 27-July 6. Workers: John M. Goodwin, D.D., H. F. Reynolds, D.D., Rev. F. C. Smith, will have charge of music and singing. Address E. T. French, 10 Story Ave., Lynn, Mass.

MINNESOTA.

Red Rock Camp Meeting, Newport, Minn., June 26-July 6. Workers: Rev. John Paul, Rev. Thomas C. Henderson, Mrs. Iva D. Vennard, Wm. B. Yates, Mrs. E. O. Rice, Mrs. F. P. Atkins, Secretary, 1342 Brand St., St. Paul, Minn. Corcoran, Minn., June 5-15. Hennepin County Holiness Association Camp. Workers: Theodore and Minnie E. Ludwig, and Sylvester T. Ludwig, cornetist. Address Rev. G. A. Wolf, Loretto, Minn. Eighth Annual Camp Meeting of The Chippewa Holiness Association, Montevideo, Minn., May 30-June 8. Workers: Rev. John E. Hewson, Rev. Jack Linn and wife, Karl Disinger, Sec., Watson, Minn. Corcoran, Minn., Camp, June 5-15. Workers: Rev. Thee and Minnie E. Ludwig, Rev. E. E. Worsworth, song leader, Sylvester Ludwig, cornetist, Miss Enlie Lovejoy, pianist. H. M. Hiller, Secretary, Osseo, Minn.

MISSOURI.

Deepwater, Mo., July 25-Aug. 4. Workers: Roy L. Hollenback, evangelist, and L. W. Slag, song leader. Address J. C. Reader, Deepwater, Mo. Alba, Mo., August 8-17. Workers: Roy L. Hollenback, evangelist. Address Miss Margaret Wilson, Alba, Mo. Mt. Zion, Mo., Annual Camp Meeting of the Ozark Holiness Association, Aug. 7-17. Workers: G. A. Pegrum, C. E. Woodson, A. L. Crumley and T. F. Evans. Address Elmer E. Dale, Route 1, Ava, Mo.

NEBRASKA.

Nebraska State Holiness Association Camp, Epworth Lake Park, Lincoln, Neb., June 13-22. Workers: Rev. Will Huff, Rev. Joseph H. Smith, Rev. C. M. Dunaway, C. C. Rinebarger and wife, music and children's work. Write Miss Nettie Williams, College View, Neb. Tri County Holiness Association Camp, Atlanta, Neb., June 12-22. Workers: Rev. John E. Hewson, Bro. and Sister Willard Hallman, leaders of song. Bessie Baker, Secretary, Atlanta, Neb.

NEW JERSEY.

Glassboro, N. J., Holiness Camp Meeting, August 8-17. Workers: Rev. Jack Donovan, Rev. G. L. Helsby, Rev. R. W. Ives and wife, Rev. John Hankins, Rev. Raymond Hankins and wife. Write H. B. Marshall, Glassboro, N. J. Fletcher Grove Holiness Camp Meeting, Delanco, N. J., June 27-July 7. Workers: Rev. Chas. H. Babcock, Rev. and Mrs. G. S. Pollock, Mr. Frank E. Perkins, Secretary, Delanco, N. J.

Aura Holiness Camp Meeting, Aura, N. J., July 18-27. Inc. Workers: Rev. John P. Owen, Rev. and Mrs. G. S. Pollock, Miss Elizabeth R. Dilks, Secretary, Monroeville, N. J.

National Park Holiness Camp Meeting, National Park, N. J., August 1-10, Inc. Workers: Rev. John P. Owen, Rev. John Norberry, Rev. Clara Boyd, Mrs. Elizabeth Comri, Miss Ruth E. Norberry, W. B. Woodrow, Secretary, Collingswood, N. J. Groveville Camp Meeting, Groveville, N. J., near Trenton, Aug. 15-24. Workers: Rev. A. L. Whitcomb, Mrs. Elizabeth Comri, Miss Ruth E. Norberry, Rev. Geo. Q. Hammell, Director, Delanco, N. J. Local Preachers Holiness Camp Meeting, Delanco, N. J., August 20-Sept. 7, Inc. Workers: Rev. Howard W. Sweeten, Mr. Bert W. Sparks, W. B. Woodrow, Secretary, Collingswood, N. J.

NEW YORK.

Moore's Camp Meeting, Moore's, N. Y., July 25-Aug. 10. Workers: C. H. Babcock, A. L. Whitcomb, Fred Suffield, John Scobie, Willie Albright and others. Singing in charge of Mrs. Fred Suffield. Address Kenneth F. Fee, Secretary, Moore's, N. Y. Victory Grove, Schenectady, N. Y., June 26-July 6. Workers: Rev. G. Arnold Hodgkin, Capt. Chas. T. Potter and others. Singing in charge of singing. Alvin Young, Secretary, Schenectady, N. Y. Camp Meeting, Prince Ave., Freeport, L. I., N. Y. Workers: Rev. Andrew Johnson, D.D., Rev. Frank Arthur. Music in charge of Taylor University Male Quartette. Send for information to H. J. Cornell, 109 Burling Ave., Flushing, L. I.

NORTH CAROLINA.

Camp Free, Connely Springs, N. C., Aug. 3-12. Workers: Rev. Raymon Brown, C. F. Wimberly and Clovis Chappel. Address Jim Green, Mocksville, N. C.

OHIO.

Twelfth Annual Meeting Miami Valley Holiness Association, Dayton, Ohio, July 17-27. Workers: W. R. Cox, T. P. Roberts, Charles Mourer, Rev. C. B. Raich, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley. Address J. L. Gennett, 33 North Kilmer St., Dayton, Ohio. Sharon Center, Ohio, Camp Meeting, July 25-Aug. 3. Workers: Rev. X. W. Butler, Miss Anna McGhie, W. R. Hallman and wife, Rev. A. H. Perry, Sec., Shreve, Ohio. Bowling Green, Ohio, June 8-29. Workers: W. A. Vandersall, Moser Sisters. Address Rev. H. C. Stimmel, Bowling Green, Ohio. Holgate, Ohio, July 6-27. Evangelist W. A. Vandersall, Address Rev. C. O. Good, Holgate, Ohio.

Mt. Vernon, Ohio, Aug. 7-17. The Ohio State Camp Meeting (Camp Sychar). Workers: Rev. H. C. Morrison, Rev. Bud Robinson, Rev. John Owen, Rev. Guy Wilson, Rev. E. Stanley Jones, Prof. W. B. Yates, Miss Anna McGhie, Mrs. Sadie Mishey and Miss May C. Gorsuch. E. E. Shiltz, Secretary, Shadyside, Ohio.

OKLAHOMA.

Elm Grove Interdenominational Holiness Camp Meeting, Cement, Okla., August 7-24. Workers: Rev. Oscar B. Lyon, Rev. N. E. Wood, Miss Bertha Pults, song leader, Mrs. J. G. Payton, pianist, Mrs. N. E. Wood and Mrs. Oscar B. Lyon, children's workers. Mrs. H. A. Bartlett, Secretary, Cement, Okla., Route 3.

OREGON.

Camp Meeting at Cottage Grove, Ore., July 17-27. Workers: Rev. Ira M. Hargett, D.D., Dr. S. A. Danford. Clyde Umphrey, Cottage Grove, Ore., Secretary.

PENNSYLVANIA.

Ridgeview Park, Pa., Camp, June 27-July 6. Workers: Rev. W. R. Rath, Paul Reese, L. E. Williams, evangelists; Miss Esther Williamson, song leader. Address Rev. O. G. Cook, Pres., Washington, Pa., or Rev. J. W. Schrader, Sec.-Treas., Newell, W. Va. Annual District Camp Meeting of the Piquette Holiness Church of the Pennsylvania and New Jersey District, will be held at Beulah Park, Allentown, Pa., July 10-20. Workers: Seth C. Reese and G. Arnold Hodgkin. Address W. J. Crider, Nelson Ave., Allentown, Pa.

SOUTH DAKOTA.

Mitchell, S. Dak., Camp, June 27-July 6. Workers: Rev. H. C. Morrison, Rev. Joseph H. Smith, Jean K. Smith, Young People's Meeting, Rev. H. W. Blackburn, song leader, Rev. J. G. Morrison, platform manager and leader of people's meeting. A. A. Truax, Sec., Mitchell, S. D.

TENNESSEE.

Vincent Springs, Tenn., Camp Meeting, August 28-Sept. 8. Workers: Rev. G. W. Ridout, Rev. Herman Turner and wife. Joe T. Hall, Secretary, Rt. 4, Dyer, Tenn.

VIRGINIA.

Southwest Virginia Holiness Association Annual Meeting, Salem, Va., August 1-10. Workers: Rev. J. Joseph Rev. P. R. Nugent, Rev. W. A. Murphree, song leader. Mrs. C. B. LeFev, Secretary, Pembroke, Va.

WASHINGTON.

Whitcomb County Holiness Association Camp, Ferndale, Wash., July 24-Aug. 3. Workers: Rev. Geo. T. Klein, Rev. W. E. Cox and Fred Canaday, singer. A. O. Quail, Sec., Port Townsend, Wash.

WISCONSIN.

Viola, Wis., June 20-July 6. Beulah Camp Meeting. Workers: Rev. Preston Kennedy and others. Address Secretary, John J. Armstrong, Gillingham, Wis. North Wisconsin Interdenominational Camp Association, Ridgeland, Wis., June 12-22. Workers: H. E. Copeland, and H. E. Fleming, A. L. Knapton, Pres., Warren Grover, Sec. Second Annual Camp Meeting, Whole Bible Association of Wisconsin, Oregon, Wis., August 1-17. Workers: Bishop Brown, Mr. Edson, Crosby, Silver, Bell, musician; Mrs. Cora Harriman, and Rev. Jack Linn and wife. Address, Rev. Jack Linn, Oregon, Wis.

THE WORLD'S PANACEA.

By W. A. Swift.

CONTENTS.

Christianity the World's Emancipation. Pagan Nations Which Have Rejected Christianity for Other Religions. China and Confucianism. Japan and Buddhism. India and Hinduism. Russia and Bolshevism. The Mohammedan World: Turkey, Africa, India and Egypt. South America, Mexico and Roman Catholicism. Jews and Their Attitude Toward Christianity. Perverted Christianity. Darwinism. Germany and Higher Criticism. France, England and Protestantism. World Conditions When Christ Was Born. United States Only Nation Founded Upon the Bible.

Educational Ideals of our Forefathers. What the United States Has Become Through Christian Ideals. America the Lighthouse of the World. What Christianity Has Done for the World. Facts and Figures Which Show That Christianity Has Not Had a Chance. All That Christianity Needs is a Chance. The Christianized Sabbath: A National Bulwark. A Renewed International, National and Individual Conscience. A Nation's Reproach. Christianity and the Labor Problem. Power and Superiority of Christianized Womanhood. Christianity and the Negro. God's Plan to Christianize the World and Bring in the Golden Age of Man.

New book just off the press. Different to other books. It deals with practically all nations and religions of the world and discusses most of the modern questions of this age. Prominent preachers and laymen are commending it. The whole family, young and old, delight to read it. A valuable asset to a library. First order by mail for the book came from W. J. Bryan.

WHAT OTHERS SAY.

"The volume deals with world situations and conditions as they exist today."—NASHVILLE (Daily) BANNER.

"The author of this interesting volume has crowded into its 228 pages an astonishing amount of information."—CENTRAL METHODIST.

"The author's style is rather striking, and his use of concrete facts arrests attention and conveys information."—DR. ROWE, Book Editor, M. E. Church, South.

"You have written a very interesting and readable book and have covered with thoroughness the ground proposed in the outline of your table of contents."—CURTIS B. HALEY, Assistant Book Editor.

"The author of this well-arranged book is one of our General Evangelists who has been pastor and editor. He has carefully gleaned information which shows that Protestant Christianity is the hope of the world, is indeed the panacea of individual and social ills."—A. F. SMITH, Editor of Nashville Christian Advocate.

"It is crammed full of valuable information on so many lines, and should have a wide circulation."—A. F. STEWART, General Evangelist.

"It is a wonderful book. All my family wanted to read it."—LAYMAN.

"You deal with facts not philosophy."—A PROMINENT PREACHER.

"One cannot read the volume without being impressed with the sincerity with which he deals with his subject; and that he has given it long and careful study is manifest throughout. From many and varied sources he has drawn a wealth of material. As a traveler in four continents, he has gained first-hand knowledge of world-situations, and he has made wide exploration in the field of literature, quoting freely the best thoughts of outstanding writers and speakers."—COKEBURY PRESS.

"He covers all nations and religious in a rapid survey and shows that countries are blessed or blighted by their faith. His book bristles with facts and incidents which enforce the basic truths of human life."—METHODIST QUARTERLY REVIEW.

Others have said the book should be in the Mission Study Course and Conferences for young preachers. Over two hundred of the most prominent persons of the world quoted in proof of facts presented.

Send your order for the book and if not pleased return it immediately and money will be refunded. PRICE \$1.25.

Order of PENTECOSTAL PUBLISHING COMPANY, 523 South First Street, Louisville, Ky.

THE ONLY WAY OUT.

For the past five years I have been a great sufferer in body, having undergone three very serious operations, but each one seemed to make me weaker and did not relieve my sufferings. The only thing that seemed possible for the doctors to do for me was through opiates which they gave me very much against their wishes, but my agony was so intense that it was necessary for immediate help and for months, yes, off and on for the past two or three years, I have had to use the terrible drug and for severe attacks I would have to have as high as two or three hypnos of morphine in one week besides the daily use of kodine tablets to keep down the dreadful suffering as much as possible; but several weeks ago I was awakened to the danger in the use of this terrible drug and how it was blighting and damning souls through the habit of using it, and being a child of God I felt in my very soul that I could never use another drop of it, even if it meant death to my physical body. I was helpless within myself to do anything and I felt the doctors had done their best for me, so I determined in my heart to cast my burdens upon the dear blessed Saviour who had so wonderfully forgiven my sins and given me a clean heart. I knew there was nothing too hard for him, for I had tried and proved him to be a faithful rewarder to those who diligently seek him. I sought deliverance with my whole heart and he came to my rescue delivering me not only from the narcotic but from the dreadful suffering.

Every Real Patriot

Every lover of the Bible and of "Old Glory" indeed, every 100% American, ought to own, read and loan that great book, "Uncle Sam or the Pope, Which?" People commend it strongly and many are buying it. Price \$1.50. 4 for \$5.00.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Scenes and Incidents in Early Methodism

COMPILED BY A. SIMS. Filled with deeply interesting scenes and incidents in early Methodism, together with brief sketches of some of its most prominent characters and illustrated with Striking Engravings of the First Methodist Class meeting; First Methodist Conference; One of Wesley's Preachers Preaching in the Stocks; John Wesley and John Nelson Gathering Blackberries for Food; John Wesley Preaching His Last Sermon; John Wesley's Study; Susannah Wesley; Charles Wesley. The contents of this booklet are most valuable, and calculated to awaken in the breasts of many a longing for the simplicity and the Old Time Life and Power, which were so characteristic of early Methodism. Price, 25c.

Praise his dear name. In him I find not only complete rest for my soul but for my body also. "Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." Isa: 55:6, 7.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Matt. 6:33.

"For thus saith the Lord unto the house of Israel, seek me and ye shall live." Amos 5:4.

Ella E. Simons.

Pre-INVENTORY CLEARANCE SALE

BIBLES BOOKS

India Paper Pocket Reference Bible

24 Copies of a pocket size minion type reference Bible, very thin, light and convenient, beautifully bound in morocco with overlapping edges, silk headband and marker, red under gold edges, very flexible and one of the neatest and best Bibles to be had for one to carry in pocket or handbag. A regular \$5.00 value. Our sale price, postpaid. **\$3.50**

Red Letter Illustrated Combination Teachers' Bible.

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography, and customs in Bible times, 40,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear burgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Reg. Index, 50c. Name in gold, 50c extra. ular price, \$8.00. Our special sale price, postpaid. **\$3.20**

Large Type Concordance Bible

So many people have asked for a large type Bible with references and concordance only, that we have had it made up. It is self-pronouncing, good paper, fine morocco binding, overlapping edges, stamped in gold. On account of paper and leather being bought in a large quantity at a special quantity price, and a large edition being printed, we are enabled to sell this special Bible at an unheard **\$2.50** of low price of. With patent thumb index, \$2.75.

Illustrated Pocket Bible

40 copies of a pocket size ruby type Bible, size 3 1/2 x 5 1/2, less than 1 inch thick, beautifully illustrated, bound in a very fine piece of purple leather, with the overlapping edges. A regular \$3.00 value that we are offering in this sale **\$2.00** postpaid at.

Large Type Church Bible

200 Copies of a large type cloth bound Bible suitable for church, Sunday school or Epworth League, or for home study. Special price **\$9.00**.

Large Type India Paper Teachers' Bible

This is the largest type, self-pronouncing, India Paper Teachers' Bible on the market. It has the references, Bible dictionary, concordance, is King James Version, chapter numbers in figures—an extra fine and beautiful binding, calf lined and silk sewed. The Bible is a good value for \$14.00. The size of the book is 5 1/2 x 8 1/2 x 1 inch thick; the weight is less than 2 lbs. We have 25 copies that we bought at a very special price and are **\$9.50** offering them, each, postpaid. Or with the name in gold for \$10.00.

Large Burgeois Type India Paper Bible

This book has the references and concordance, printed on fine imported India Paper, and it is a very small book considering the fact that it has such large clear type. The size is 5 1/4 x 7 1/4 x 1 1/2 inch, and weighs only 20 ounces. It is bound in morocco with overlapping edges, King James Version, and is a regular \$7.50 value that we are offering at a **\$5.00** special price of.

India Paper Pocket Reference Bible

This Bible has fine India Paper, references and concordance, a beautiful morocco binding with overlapping edges, red under gold edges, silk headband and marker, stamped in gold on back and backbone, size 3 1/2 x 5 1/2, 1 1/2 in. thick, and weighs only 11 ounces. It is a regular \$5.00 value. We have a limited number of **\$3.50** them to offer for.

Big Type Old Folks' or Home Bible

Beautifully bound in morocco, stamped in gold with gold border, extra large type, references, dates, chapter numbers in figures, beautifully illustrated, with silk headbands and markers, family register, Bible atlas and maps in colors, size 7 1/2 x 1 1/2 in. thick. A beautiful, convenient book to take the place of the old style family Bible. This is a regular \$5.00 value that we are offering to send **\$3.00** postpaid for.

Small Pocket Bible

Bound in morocco, stamped in gold, gold edges, silk headbands. Reg. **\$9.00** ular price \$1.50. Sale price.

Illustrated Child's Bible

Pocket size, many beautiful colored illustrations, bound in dark blue cloth, stamped in gold on back and backbone, blue edges, good plain pronouncing type, some very attractive helps for young people. Regular price \$1.50. **\$90c.** Same as the above with the large minion type. Regular price \$1.75; sale price, \$1.20.

Fine Pocket Bible

This special book is bound in a very fine piece of leather, leather lined to edge, overlapping edges, silk headbands and marker, red under gold edges, very flexible, ruby type, with maps and colors, stamped in gold. Regular cata- **\$1.25** logue price, \$3.50. Sale price.

Scholars' Bible

Size 4x6, large pronouncing minion type, illustrated with simplified helps, bound in morocco, overlapping edges, stamped in gold. Regular price, \$3.50. **\$2.00** Sale price.

Black Type Reference Bible

This book has very large black face type, pronouncing, printed on a very thin Italian paper, with references, size 5x7. This is one of the newest Bibles on the market, giving one a very large type in a very small compass. Regular **\$3.00** price, \$4.70. Sale price.

Illustrated Reference Bible

This book is beautifully printed and bound, with colored illustrations, minion type, references, maps, size 4 1/2 x 7, only 1/2 of an inch thick. A regular \$3.00 value that we are offering **\$1.80** in this sale at.

Reference Hand Bible

Has a very fine binding, leather lined to edge, silk sewed, minion type, pronouncing, references and maps, red under gold edges, silk headbands and marker, size 4 1/2 x 7, only 3/4 in. thick. Cata- **\$2.50** logue price \$7.00. Sale price.

Thinnest Bible in the World

It has the large clear pronouncing minion type, with references, an extra fine morocco binding, leather lined to edge, silk sewed, size 5 1/2 x 8 1/2, 1 in. thick. Regular net catalogue price, \$10.00. **\$7.50** Sale price.

Same as the above with long primer type, without overlapping edges, a beautiful book, at the same price.

Christian Workers' Bible

Large long primer type, self-pronouncing, illustrated, Bible encyclopedia, which is a dictionary and concordance combined, with all the subjects on salvation marked throughout the Bible in red, and each verse refers one to some other of the same subject. It also contains the family record, is beautifully bound in morocco with overlapping edges, size 5 1/2 x 8 1/2. The regular net price of this book is \$6.70. **\$5.00** Our sale price.

Old Folks' Testament And Psalms

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full page illustrations. The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names, dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship. Very Special sale Price, **\$1.00** postpaid.

Same as above in fine morocco binding. Price, \$2.00. Same as above with words of Christ in red, **\$2.20**.

Christian Workers' Testament.

30 Copies of a splendid type Christian Workers' Testament. This has everything in the New Testament pertaining to salvation underscored and marked; also a splendid index to this excellent feature. The regular price is 90c. Our sale price is **\$60c.** or 6 copies for \$3.00.

Vest Pocket Testament

49 Copies of a very bold black face type vest pocket Testament with a button flap fastener, bound in fine French morocco regular price \$1.95. **\$70c.** Sale price.

24 Copies same as above, without button flap, \$1.25 value; special price, 75c.

32 Copies same as above with colored illustrations at sale price of 85c each.

Gold Dust

This is a very old book, made up of some of the choicest religious quotations in print. This wonderful collection has blessed many thousands of people and you should let it bless your life. We have 100 copies beautifully bound in cloth, stamped in gold, a good \$1.00 value that we are selling out at 30c each.

Billy Sunday, The Man and His Message

BY ELLIS. There are thousands of people who have heard this preacher and there are thousands who want to hear him. This book gives the story of his life with a large number of his great sayings and sermons. It is bound in genuine leather, published at \$3.00; sale price, **\$1.00**.

The Hereafter

BY REV. JOHN PAUL. Most every one is greatly interested in the subject of the hereafter. The reading of this book will prove suggestive and helpful. We have a limited number of copies that we are putting in this sale at 60c each.

Plain Thoughts on Faith and Life

BY W. P. CODDINGTON. This book deals with self-seeking, religion in the home, loss of conscience, a positive faith, skepticism, our work, our unconscious faults and many other equally interesting subjects. 225 pages, neatly bound in cloth, a good \$1.25 value for 50c.

The Holy War

BY JOHN BUNYAN. Contains 272 double-column pages, illustrated, and is said by many to be a greater book than "Pilgrim's Progress." We bought the remainder of an edition, as the plates have been destroyed. It is a good \$1.00 value that we are selling out for 50c.

The Preacher's Ideals and Inspirations

BY WM. J. HUTCHINS. This book deals with the preacher and his times, his sermons, his Bible, his teacher and his Master. If you are not a minister, it would be a good book to buy to give to a young in the devotional community. A good \$1.25 value that we are selling out, at 60c.

The Religion of the Incarnation

BY BISHOP E. R. HENDRIX. This is a book for the times, written sometime ago by this learned man. He dealt with the fact of Christ, the masterpiece of the Holy Spirit, the great Companion, the immanent Christ, the life-giving Christ. It is very highly commended by Dr. Ridout, who has recently read it. 270 pages, neatly bound in cloth—a good \$1.50 value that we are offering at 60c.

Kept for the Master's Use

BY FRANCIS RIDLEY HAVERGAL. This is one of the most spiritual books to be found in the devotional classics. It is just the book to place in the hand of a young convert, or a young man or young woman starting out in life. The book is neatly printed and bound—a regular \$1.00 value that we are offering at 50c.

The Letters of a Converted Boy to His Mother

BY REV. C. H. JACK LINN. Dr. Mantle says of this book: "These letters will incite those who read them to greater devotion and activity. They are brimful of filial affection, devotion, courage and fearlessness." The regular price is \$1.00; we are offering a limited number at 70c.

The Case Against Spiritualism

BY JANE T. STODDART. Following in the wake of a great tidal wave of spiritualism, a demand has arisen for a book which would marshal it in a sane, dispassionate and convincing way. One should have this information. This book was published at \$1.50; we have a few copies left that we are closing out at 30c each.

The Modern Theory of the Bible

BY DR. SAMUEL A. STEEL. Believing the Bible to be the inspired Word of God, the author shows that the higher critics are all wrong and that the Bible is the inspired Word of God. This is practically a new book published at a net price of \$1.25; we are offering it in this sale at 75c.

Prophecies Fulfilled and Fulfilling

BY DR. H. C. MORRISON. There is no greater Bible study than the prophecies and their fulfillment. This book will be a real revelation and blessing to you. We have a limited number of copies that we are selling out at 70c each.

The Simple Gospel

BY BISHOP H. C. MORRISON. This volume contains 50 great sermons by one of the greatest preachers the southland ever produced. We have received hundreds of commendations of these sermons. They are original and will prove a spiritual help and benediction to every one who reads them. Regular price, \$2.00; sale price **\$1.20**.

	Regular Price.	Sale Price.
Holy in Christ, by Andrew Murray.....	\$1.00	\$0.50
Talks to Children About Jesus.....	1.00	.50
With Christ in School of Prayer 1.00.....		
Christian Perfection, Godbey.....	.25	.15
Life of John Wesley, Watson.....	1.00	.60
Life and Works of Josephus.....	1.00	.75
Hurlbut's Story of the Bible.....	2.00	1.50
Old Thoughts in New Dress.....	1.00	.30
Model Housekeeper.....	1.50	.75
Half Hours with Great Preachers 2.50.....		1.75
Black Rock, by Ralph Connor.....	1.00	.50
Black Beauty.....	1.00	.50
Crucifixion of Philip Strong, Sheldon.....	1.00	.50
In His Steps, Sheldon.....	1.00	.50
Water of Life, by Kingley.....	1.00	.50
Goals of Fire, by Watson.....	1.00	.70
God's Boggles, by Watson.....	1.00	.70
Heavenly Life, by Watson.....	1.00	.70
Love Abounding, by Watson.....	1.00	.70
Our Own God, by Watson.....	1.00	.70
Steps to the Throne, by Watson.....	1.00	.70
Soul Food, by Watson.....	1.00	.70
White Robes, by Watson.....	1.00	.70
Stepping Heavenward, by Preu- tiss.....	1.00	.50
New Life, by Andrew Murray.....	1.00	.50
Brooks' Addresses, by Phillips Brooks.....	1.00	.50
Christian Living, by Murray.....	1.00	.50
Daily Thoughts.....	1.00	.50
Drummond's Addresses.....	1.00	.50
Greatest Thing in the World, by Drummond.....	1.00	.50
Natural Law in the Spiritual World, by Drummond.....	1.00	.50
Why Do You Not Believe.....	1.00	.50
Aesop's Fables.....	1.00	.50
A Child's Life of Christ.....	.75	.40
A Child's Story of the Bible.....	.75	.40
Little Lame Prince.....	.75	.40
Wood's Natural History.....	.75	.40
Bible Stories and Pictures.....	.10	.06
Pictures and Stories of Jesus.....	.10	.06
Hero of Hill House.....	1.00	.50
Mother's Stories of Old Testament.....	.75	.50
Mother's Stories of New Testament.....	.75	.50
The Child's Bible, by Robinson.....	1.50	1.00
Baby's Bible A B C.....	.10	.05
Uncle Jim's Bible Stories.....	1.00	.50
Uncle Jim's Old Testament Stories.....	1.00	.50
Uncle Jim's New Testament Stories.....	1.00	.50
Boys of the Bible.....	1.00	.50
Story of Young George Washington.....	1.00	.50
Story of Young Abraham Lincoln.....	1.00	.50
Story of Benjamin Franklin.....	1.00	.50
Aunt Martha's Squirrel Stories.....		
How the Chatterbox Chipmunks Came to Dinner.....	.15	.10
Pinkie's Cross Monday.....	.15	.10
Thanksgiving at Grandpa Whiskers.....	.15	.10
Little Posie, Peacemaker.....	.15	.10
Johnnie's Right and Left Hand.....	.15	.10
Prince of Peace, by Bryan.....	.60	.45
Prayer the Forgotten Secret, by Dawson.....	.60	.45
The Miracle on Hermon, Dean.....	.60	.45
Right Living as a Fine Art, by Hillis.....	.60	.45
Power of Purpose, Jordan.....	.60	.45
The Majesty of Calmness, Jordan.....	.60	.45
Loose Leaf Book, Size 5x8, thin and convenient, beautifully bound in an imitation leather, which will wear longer and look better than a cheap leather, containing 100 pages, with either faint lines or blank. Regular price \$2.35; sale price, \$1.60 .		
3,762 Song Books		
160 Cream of Song, round, muslin, per dozen, 4.20; sale price.....	\$2.50	
420 Cream of Song, shaped muslin, same price as above.....		
200 Cream of Song, round, manila, per dozen, \$3.00; sale price.....	1.80	
300 Cream of Song, shaped, manila, same price as above.....		
1,228 Our Choice shaped, manila, per dozen, \$3.00; sale price.....	1.80	
244 Our Choice, round, manila, same price as above.....		
80 Our Choice, shaped, muslin, per dozen, \$4.20; sale price.....	2.50	
180 Our Choice, round, muslin, same price as above.....		
320 Victorious Songs, shaped, manila, per dozen, \$2.40; sale price.....	1.50	
570 Victorious Songs, round, manila, same as above.....		

Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, June 11, 1924.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 36, No. 24.

NO COMPROMISE---NO SLOWING DOWN

By The Editor.

MANY years ago when Sam Jones was first coming into notice, I heard a minister ask him, "Brother Jones, do you ever meet with any of these sanctified people?" His black eyes sparkled and he said, "Yes, I often meet with sanctified people." "Well," said the preacher, "what do you think of them?" With a smile, Brother Jones answered, "Brother, wherever I meet with sanctification I find agitation, and where there is agitation there is salvation; where there is no sanctification there is stagnation, and stagnation is the last station on the road to damnation."

May we be saved from stagnation. The immortal Sam Jones was about right. Stagnation is a dangerous thing. May we be saved from it. The earnest, faithful preaching of full salvation, the need of it, the provision for it, and the way to obtain it, will most always create a stir. Some will oppose, some will seek for the blessing, some will be blessed and will testify, the fire will spread, and the good work will go forward; sinners will be convicted, penitents converted, believers sanctified, chunks of tobacco will be thrown away, family altars will be erected, decks of cards will be burned, dancers will forsake the ballroom floors for the prayer meetings, wicked young men, mightily saved, will be called to preach the Gospel, worldly young women, devotees of fashion, will enter the mission field. There is no way to calculate the possible growth and outcome of the faithful preaching of the gospel of full salvation.

Let there be no compromise, no slowing down, no discouragement, no truce with the enemy, but let the full salvation banner fly from the tops of the staff. Camp meeting season is here. Let us prepare for a mighty throng of people; take time to get the camp grounds in good shape, advertise far and near, bring in the people, preach the truth, pray down the mighty power of God, and give the movement a fresh impulse for larger, wider possibilities. God is with us, and if he be for us, who can be against us? Let's kindle afresh the revival fires. Let's gird ourselves anew for battle. Let's search for the lost sheep far and near, especially in neglected places. I once knew a layman powerfully converted and graciously sanctified in the same meeting. He went out at once searching for souls. He went on foot, into the hills, into the homes and cabins of people who rarely, if ever, attended church. He was gone two or three weeks. He came back a little thin, with quite a growth of beard on his face, his shoes badly worn, the cuff of his pants ravelled, but his face shining. He had seen sixty souls powerfully converted. No revival in a church or schoolhouse, but mighty praying, glad testifying and earnest

exhortation in the homes of the people. God was with him. The Holy Ghost moved upon the souls of the poor, desolate, neglected, wandering sheep and they came back to the fold. It was great! Oh, how we need men on fire, going out seeking the lost; *seeking the lost*, mark you, and bringing God's children into the fullness of the blessing that they may join in the quest for souls.

Let us believe that the coming summer is going to be a time of wonderful victory and blessing. Let us talk about it to the blessed Trinity. Let us urge upon God the great need for the manifestation of supernatural power in the earth. Let us be like the importunate widow insisting on the judge for help. Let us be like the man who came for bread in the night and continued to beat upon the door. Let us climb up on the ladder of divine promise and knock upon the very door of Heaven until we cannot be denied. Let us have a great revival. Let's see hundreds, scores, and thousands of souls saved this summer. God has loved them, Christ has died for them, the Holy Ghost is ready to strive with them, we are commanded to seek them. Why should they be lost? They will not be lost if we give ourselves gladly to the blessed task of winning them for Christ.

National Holiness Convention.

THE annual convention of the National Holiness Association was held in Trinity M. E. Church, Cincinnati, Ohio, May 13-18. It was not my pleasure to get there until the morning of the 15th; the Convention was under full swing, there was a fine attendance, and delightful spirit of peace and praise.

Trinity Church is a famous old house of worship. The Rev. John Inskip was once pastor of this congregation. Bishop Foss was once pastor of this church in the early days of his ministry; also Bishop Cranston was pastor before his election to the episcopacy, also Dr. Moore and Dr. Joyce. There are volumes of history clinging about this great old edifice. Wonderful revivals have been held here, great preachers have come and gone and many people saved and sanctified at these altars have passed to their eternal reward.

The congregation showed us every courtesy, and I understand the Convention was invited to meet there again next year. The pastor, Rev. McClure, gave us the right hand of fellowship. He graduated from Asbury College some years ago, and has been making full proof of his ministry. We also had the pleasure of meeting Brother Holland, a prominent pastor of a growing city church,

who is also an Asbury boy. Quite a number of our old boys attended the meetings. It was a great pleasure to meet with a number of old acquaintances from Newport, Covington, and the Highlands. The evening congregations were very good and many were at the altar and were blessed.

Brother Kunz was re-elected president of the National Holiness Association. We were rejoiced to see his improvement in health and pressing the battle with vigor. Rev. Joseph Smith was present and preached to the edification of all who heard him. We were delighted to meet Brother Ruth, the first time we have seen him since his illness. We found him in good health and rejoicing greatly in the blessing of the Lord. We are profoundly thankful that his life was spared and we hope that for many years he will continue to call the multitudes to Christ. Brother Alvin Young led the music and did it well. Brother Troxel, our missionary from China, was there and gave some burning messages. Sister Beezley who has taken a profound interest in the work of the National Association in China, is full of zeal and eager to send the gospel of full salvation to the Chinese people.

There were representatives from many States. A finer spirit of harmony and fellowship could not exist. The old officers of the Association were most all re-elected and a number of new members were added to the list. It was the writer's privilege to preach several times and found the people most receptive. Rev. C. W. Ruth preached the closing sermon on Sunday evening to a packed house; at the close of his message some forty came to the altar and it seemed that very nearly all of them were converted, reclaimed or sanctified before leaving the altar. It was a time of great grace and power.

Wife and I were delightfully entertained at the Bible School. We greatly enjoyed our visit to this unique and interesting school, this center of a wide spiritual influence, from which The Revivalist goes out to the ends of the earth. For the first time I had the great pleasure of the close acquaintance and fellowship of Rev. John Knapp, son of the sainted Martin Wells Knapp, who died some years ago. The son is a worthy follower of his devout and sainted father. While carrying forward the work of the Bible School he has graduated in Theology from Lane Seminary. He has also taken a degree from the University of Cincinnati, and is a young man full of faith and large promise of usefulness. The entire convention was a time of blessing, of gospel preaching, of spiritual power and beautiful fellowship and harmony. The outlook for a successful year for the National is very hopeful.

O Lord, teach us to treat life seriously! May we not fritter away our time and strength! Save us from spiritual pride!

In the Days of Moody and Sankey.

Rev. G. W. Ridout, D.D., Corresponding Editor.

Recount it a great pleasure to have heard Mr. Moody preach and Mr. Sankey sing. They were wonderful men of God, specially set apart by God himself to do a mighty revival work on two continents. No ordination council and no episcopal hands had anything whatever to do with their appointments. Neither of them attended University or Theological Seminary; they carried no academic degrees and held no diplomas. Both of them were business men; they spoke in terms of the common people, but without slang, and yet their audiences were made up of the rich, learned and titled as well as the common folks, and their work was worldwide in its effects and power.

Mr. Moody was a great preacher of the Bible from cover to cover. Mr. Sankey sang the gospel with a power that was never equaled in his day or perhaps since. Mr. Moody was once asked what his creed was. He replied that, "It is already in print and circulation—the fifty-third chapter of Isaiah."

Over in England where Moody and Sankey witnessed some great revivals, they are holding the Fiftieth Celebration of the great awakenings. Dr. F. B. Meyer in writing his memoirs of the 1873 meetings, gives us some very interesting facts about both men but particularly Mr. Sankey. He says:

"Mr. Sankey was a very lovable character. He was born in 1840. When first he met Mr. Moody, he held a valuable commission in the Revenue Service. They met at a convention in Indianapolis, when, as there was no one arranged to lead the singing, Mr. Sankey was suddenly asked to take charge. At the close of the meeting, at which Mr. Moody had spoken, he turned to Mr. Sankey and said: 'You are the man I have been looking for for the last eight years. I want you to come with me and help me in my work in Chicago.' That was Sunday. All that day and night, Mr. Sankey thought over Mr. Moody's words, but found himself increasingly inclined to keep to his Government position. While he was still wavering, a card was brought to him from Mr. Moody, asking him to meet him that evening at six, to lead the singing at a certain street-corner. The impression produced by Mr. Moody's addresses that evening was so overwhelming as to turn the scale. From that time to the day of Mr. Moody's death, they continued their labors in unbroken fellowship.

"We owe," said Mr. Moody on one occasion, "some of our best hymns to seasons of Revival, when in the family and the church, in the factory and street, the great truths of the Gospel are heard in song. Singing does as much as preaching to impress the Word of God upon people's minds. During the forty years since God first called me, the importance of praise expressed in song has grown upon me."

THE GOSPEL IN SONG.

"From the first, Mr. Sankey's singing captured us. It was the first time one had heard the Gospel sung. We had listened to solos, duets, choruses, but never before had the appeal of Christ been pressed home to conscience and heart after this fashion. 'The Moody and Sankey Hymn-book,' was not published for three or four months. It was at Newcastle that the demand for it became imperative."

Dr. Meyer tells touchingly of a visit to Sankey during his last illness:

"Just before Sankey died, I crossed New York to greet him once more. He was quite blind and very near the end. I see him now with his dear wife fanning him in the sul-

THE NINETY AND NINE.

There were ninety and nine, that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care,
Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me,
And, although the road be rough and steep,
I go to the desert to find my sheep,
I go to the desert to find my sheep."

But, none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
Passed through
Ere he found His sheep that was lost:
Out in the desert He heard its cry—
Sick, and helpless, and ready to die,
Sick, and helpless, and ready to die.

"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"

They were shed for one who had gone astray
Ere the Shepherd could bring him back:
"Lord whence are Thy hands so rent and torn?"

"They are pierced tonight by many a thorn,
They are pierced tonight by many a thorn."

But all through the mountains, thunder riv'n,
And up from the rocky steep,
There arose a glad cry to the gate of heav'n,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice! for the Lord brings back His own!
Rejoice! for the Lord brings back His own!"

try summer afternoon. We talked together of Moody, who had gone home, and of the dear never-to-be-forgotten past, until it was time to leave him. He said, 'Would you like me to sing to you?' 'Dear Sankey,' I replied, 'you are too ill to sing.' 'Oh, no,' he said. So he started and sang right through: 'There'll be no dark valley when Jesus comes.' The voice was the same I had listened to for years and loved; but there was a new pathos in it. I kissed him my good-bye. There was no dark valley for him; and I rather think that there will be none for us who are endeavoring to hold the fort till Jesus comes."

Let us next hear Mr. Sankey's story of the "Ninety and Nine."

THE NINETY AND NINE.

"There were ninety and nine that safely lay
In the shelter of the fold."

It was in the year 1874 that the poem, "The Ninety and Nine" was discovered, set to music, and sent out upon its world-wide mission. Its discovery seemed as if by chance, but I cannot regard it otherwise than providential. Mr. Moody had just been conducting a series of meetings in Glasgow, and I had been assisting him in his work as director of the singing. We were at the railway station at Glasgow and about to take the train for Edinburgh, whither we were going upon an urgent invitation of ministers to hold three days of meetings there before going into the Highlands. We had held a three months' series in Edinburgh just previous to our four months' campaign in Glasgow. As we were about to board the train I bought a weekly newspaper, for a penny. Being much fatigued by our incessant labors at Glasgow, and intending to begin work immediately upon our arrival at Edinburgh, we did not travel second or third-class, as was our custom, but sought the seclusion and rest which a first-class railway carriage in Great Britain affords. In the hope of finding news from America I began perusing my lately purchased newspaper. This hope, however, was doomed to disappointment, as the only

thing in its columns to remind an American of home and native land was a sermon by Henry Ward Beecher.

I threw the paper down, but shortly before arriving in Edinburgh I picked it up again with a view to reading the advertisements. While thus engaged my eyes fell upon a little piece of poetry in a corner of the paper. I carefully read it over, and at once made up my mind that this would make a great hymn for evangelistic work—if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command. After I had finished I looked at my friend Moody to see what the effect had been, only to discover that he had not heard a word, so absorbed was he in a letter which he had received from Chicago. My chagrin can be better imagined than described. Notwithstanding this experience, I cut out the poem and placed it in my musical scrap-book, which, by the way, has been the seedplot from which sprang many of the Gospel songs that are now known throughout the world.

At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr. Moody and other speakers was "The Good Shepherd." When Mr. Moody had finished speaking he called upon Dr. Bonar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence. At the conclusion of Dr. Bonar's words Mr. Moody turned to me with the question, "Have you a solo appropriate for this subject, with which to close the service?" I had nothing suitable in mind, and was greatly troubled to know what to do. At this moment I seemed to hear a voice saying: "Sing the hymn you found on the train!" But I thought this impossible as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asking God to help me so to sing that the people might hear and understand. Laying my hands upon the organ I struck the key of A flat, and began to sing.

Note by note the tune was given, which has not been changed from that day to this. As the singing ceased a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scotch audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ, he looked at the little newspaper slip from which the song had been sung, and with tears in his eyes said: "Sankey, where did you get that hymn? I never heard the like of it in my life." I was also moved to tears and arose and replied: "Mr. Moody, that's the hymn I read to you yesterday on the train, which you did not hear." Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus "The Ninety and Nine" was born.

Holy War.

Here is a book for you. It was written by the famous John Bunyan. I thought no religious allegory could be superior to Pilgrim's Progress, but I really believe that Holy War goes deeper into the things of the Spirit than Pilgrim's Progress. You ought to read this book. It is full of wisdom and truth concerning the deep things of the human soul. Send 50 cents to The Pentecostal Publishing Company, Louisville, Ky., and get Holy War by John Bunyan.

What About Tobacco?

L. L. Pickett.



SINCE the European war the tobacco habit has taken on a new lease of life. It has a grip on civilization that is going to be hard to break. Indeed, there seems to be little desire or effort

to even so much as wrestle with the problem. Even the women, yea, and the preachers, seem to be reconciled to the situation. One seldom hears even a protest, but its use is accepted as a matter of fact—as a kind of necessary evil.

I wish to raise a protest against the practice in all its forms; also against the raising and sale of the weed. One is likely to hear the cry, Crank! Crank! whenever he attacks a habit so deep-seated, I should say, rooted, as this habit.

There was a growing conviction that the habit was evil and should be resisted prior to the great war. Preachers, editors and certain societies were at least mildly suggesting that it would be a good idea to abandon its use, or at least to try to keep the youth of the land from contracting the habit. But even that mild form of protest seems to have been generally abandoned.

The great tobacco firms certainly showed the wisdom, if not the spirit, of the serpent during the war. They made it appear that tobacco was a necessity for "the boys" in the trenches. Even the Y. M. C. A. and the Red Cross fell for this propaganda. And so every welfare worker took along a supply of tobacco as a part of the equipment. Boys who had never used it, who had been accustomed to home and Sunday school teaching that it is an unclean and injurious habit had it thrust upon them, while every "buddie" at the boy's side was puffing the foul fumes in his face.

The result? There could scarcely have been any other result than the soldier boy accepting the situation and joining his comrades in the use of the weed. He seldom if ever, heard a word of protest. It seemed to have become a universal practice, "Everybody does it, the Y. M. C. A. and Red Cross supplies it; of course you'll smoke!" 'Twas thus our boys fell into the tobaccoist's meshes and practically every one returned from the army a confirmed and inveterate tobacco-user. Sad!

Now the habit is almost universal among men and, to their shame be it said, many women are now using it, some on the sly, and some even in public. The question is, What can be done about it? It is time for action. The situation demands the attention of thinking people. I wish to give some reasons why I think good people should cry aloud and spare not. They should try to awaken a sentiment of opposition that may at least somewhat stay the fearful tide. My reasons for making war on the weed are partly as follows:

1. *The appetite for tobacco is unnatural.* God did not intend for man to use it, else he would have given him a natural liking for it; would have put the appetite in man's nature. But God did not do this. Of course there have been known a few cases where children were born with a craving for the weed. But this was a corrupt inheritance from parental use. Children sometimes are born drunkards by heredity; they have a hankering for strong drink from birth.

But God never put the appetite for alcohol or tobacco into any child. "God made man upright, but he hath sought out for himself many inventions." He has inherited from Adam fallen many perverse appetites and tendencies. And yet, though fallen, man has no normal desire for either tobacco or strong drink. It only comes through parents that are themselves slaves to the evil desire. The

normal boy or girl sickens at the first taste, and many even at the smell, of the weed.

I wonder if fathers who smoke ever think of the cruelty of which they are guilty when they smoke in the face of a helpless babe. Mrs. Beauchamp used to tell of a case she witnessed where a babe of a few weeks suffered greatly. It cried almost day and night. It was weak and was pining away. The poor mother watched over it almost ceaselessly. She herself was nearly worn out, and had fears the baby would soon die. Now Mrs. Beauchamp noticed that the doors and windows were closed and the father of the babe kept the room foul with fumes of his pipe. So she said to him: "Throw your pipe out; you are killing the babe with that poisonous nicotine." He at once gave up his smoking. The doors were thrown open, that the fresh air might purify the atmosphere of the room. Then some fresh cow's milk, which is an antidote for nicotine poisoning, was given the babe, and in a few minutes the child was sound asleep. Under the new regime the babe fully recovered and was soon in good condition, while the worn mother was in a short time restored to health.

No doubt such cases could be found throughout the land by hundreds. Babies crying, fretting, pining and mothers worn, sleepless, nervous, all because the air they are forced to breathe in their sitting and bed-rooms is polluted with the poisonous fumes from the pipe, cigar or cigarette of a thoughtless man. Of course, no father would be willing to wreck the nerves, the health and happiness of his wife and babe in such fashion. It is the result of ignorance and thoughtlessness, but the results are as bad as if it were intentional. But more in our next.

Without God.

Leila M. Conway.



HIS message is to the man and the woman who know not God. How awful is your condition—"without God in the world." Following after your own ways and doings, drifting along over life's sea without chart or compass to guide you, and not knowing—nor caring perhaps—what the end will be. I want you to come to Jesus, poor wanderer. I want you to prepare for heaven and to be among that great innumerable throng "who have washed their robes and made them white in the blood of the Lamb." Thousands of unsaved ones in these days, "deceived with the deceivableness of unrighteousness" are not awake to the fact that they are sinners.

"Oh, I am a pretty good sort of fellow," we hear them say; "I am living the best I know, and I wouldn't dare commit sins that some of your church members do." That may all be true, but it does not alter the situation, my brother. In your unregenerate state you are lost. The ban of condemnation has come upon the whole world for "all have sinned and come short of the glory of God;" and "there is none that doeth good, no, not one." You are vile and unholy in the sight of the Lord. The leopard cannot change his spots, neither can you change your fallen, sinful nature. You may try, through so called "Christian Science," "New Thought," or some other man-made religion, but it can't be done. The only thing that can bring about the transformation and make you a "new creature," is the precious blood of Jesus shed for your redemption. Cease your efforts at self-reform, for "you are all as an unclean thing and your righteousnesses are as filthy rags," Isa. 64:6. The deeds of charity, your strict morality, the money you give toward the support of the Gospel, are all of no avail, for salvation is not by works, but through grace, and it is the free gift of

God. Sinner, all that you have to do is to take it. Will you?

Some one exclaims, "I do not realize any need of salvation, I have no feeling." Would you know the reason why? It is because you are "dead in sins and in trespasses"—your poor soul cold and hard as a stone, until brought into life through the mighty quickening power of the Spirit. Behold, your helplessness in the natural. For you cannot have even a desire to be saved, unless it be breathed within by the convicting, drawing influence of the Holy Spirit. Men and women can be very much alive to earthly affairs, right up to the dot in all their business relations, but when it comes to the soul and divine things, oh, how slow and inert! If any of you have ever had the thought that you can make yourself good, I pray you, dismiss it from your mind forever. "Christ is made unto us righteousness." 1 Cor. 1:30.

"Man at his best estate is altogether vanity," says the wise preacher. And no matter the worldly success to which you may attain, your life is a blank and a failure unless you have made God the choice and portion of your heart. "Fie!" utters some morally upright man with a sniff of disdain, "what sin do I commit? I treat my family and neighbors right, and I am living the best I know." Self-righteousness again. If you were to do no other wrong than to reject the atonement of Christ, what could be a greater sin? Deliberately refuse to accept pardon and to receive the Saviour. One would hardly believe it possible of a rational thinking man—who quite likely is sensible enough on all other matters till it comes to that of his eternal welfare. This of itself proves the depth to which man has descended through the fall; shows that "the heart is desperately wicked and deceitful above all things," and how in his natural state he is prone to evil "as the sparks are to fly upward." Yes, fast in the clutches of the enemy, for the Word says that the sinner "is carried captive by the devil at his will." Horrible! How can you endure for him to have dominion over you any longer? Do not, I entreat you. Cry for help to Jesus the great Deliverer, who came "to set at liberty all those who are bound."

The object of Christ's atonement is not only to absolve from sin, but to give life. "I am come that they might have life." And how is it obtained? By being born again. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 3:6. Yes, unsaved one, "dead while you live;" having a physical existence but devoid of the spiritual life—which comes only by believing on the Son of God. And oh, the marvellous change that it brings to be made "a new creature in Christ Jesus." Old things are passed away; and behold, all things are become new. 2 Cor. 5:17. Could you but get a glimpse of what it means, surely you would hasten away to Jesus. "O come, taste and see that the Lord is good." Though I try, yet I never can tell you. The only way is for you to learn from your own experience. Dear unsaved friend, what you are missing—the life in God, fellowship with Jesus, and the unutterable joys of salvation.

Looking at this subject from just the material point of view, how can you stay away from God? The One who has done you no ill, "a Friend that is above all friends," and of a truth "the goodness of God is sufficient to lead men to repentance." So dependent upon him and drawing from his hand day by day the air which you breathe, water to drink, food to sustain your bodies, health and strength to perform your labors, many other temporal blessings which time and space will not permit us to enumerate, and can it be that you presume to live on these mercies and kindnesses from God—and that year after year—without serving him? Is it giving him the "square deal?" If I may use a worldly phrase, "does not one good turn de-

(Continued on page 6)

The Man of Galilee.

Rev. D. W. Nichols.

"MY LORD AND MY GOD." John 20:28.

THERE is the outburst of the soul of Thomas, who one week before had refused to accept the testimony of the other disciples regarding the risen Lord. His doubts are now gone and the soul of Thomas bursts forth in the glad acclaim, "My Lord and my God!" In vain do we look through history to find where a like expression was ever made to another. This outburst of the soul of Thomas stands alone. Such a tribute could be paid to none other than the Christ of God. This Man of Galilee took no exception to this tribute paid him by Thomas. Would he have accepted it if it had not been true? No honest man could. You and I would have been compelled to say as Peter said to the Centurion who fell at his feet and was about to worship him, "I am a man as thou art."

Who is this man that accepts such high tributes of praise and resents it not? It was this same man that John the Baptist saluted as, "The Lamb of God, that taketh away the sin of the world." This Galilean accepted these words of high tribute with meekness and humility. When God spoke from the skies, saying, "This is my beloved Son," he did not like others, say, "That an angel had spoken or that it thundered!" He knew who had spoken and understood it all. No statement ever made by mortal man was greater or as far-reaching as this statement made by Thomas, "My Lord and my God!" That covers everything. In that declaration of faith all the needs of humanity are found; it is the beginning and end of all that is good. What have you to say about this Man of Galilee? Do you with Thomas say, he is, "My Lord and my God!"

There are a multitude of questions continually arising regarding this Man of Galilee, which no man can answer. But this we do know, that we have found in him, "A friend that sticketh closer than a brother." For twenty centuries the greatest minds have been studying him from every angle. The good have found in him, 'their Lord and their God,' while evil ones trying to overthrow his power and teachings, have utterly failed. Pilate studying him with every advantage, said, "I find no fault in him." Could that have been said of any other man in all the world's history? If so, who?

Sir Isaac Newton said, in comparing himself with this Man of Galilee: "I seemed like a schoolboy walking by the sea-shore picking up a pebble here and there while the deep, vast ocean rolled unexplored at my feet." Such has been the experience of other great men when they have dared to bring themselves in comparison with the Man of Galilee. The life and teaching of this man have been reviled and torn to pieces as that of no other man, and yet not a word that ever fell from his lips has needed to be changed nor can any act of his life be questioned. All his words and acts have passed through the fiery flames a thousand fold fiercer than required to purify the gold.

As Christians there are many things wherein we fail to see eye to eye, but we do agree, "That never man spake like this man," and that, "He is indeed the very Christ." With one mind, we believe in his divinity. We make no distinction between his deity and his divinity. The inspired writer tells us, "The word was God, and the word was made flesh and dwelt among us." All which was fulfilled in this Man of Galilee, and by this we know that he is none other, than the very Son of God. We cannot accept God and reject this Man of Galilee, for these two are One.

Isn't it wonderful the tributes paid this Man of Galilee by those who were not his friends as well as by those who loved him. Pilate said, "I find no fault in him." Napoleon, called him, "The Emperor of love." Marteneau, "The divine flower of humanity." Regan called him, "The Holy One before God." John Stuart Mills, "The guide of Humanity." Gladstone said, "He is the inspiration of all true life." A learned Rabbi said, "The greatest character since time began and shall remain such until the Messiah come." To all of these we say, Amen, and add, that he is the Messiah.

This old world has always needed a Saviour and never more than at this time. Too great emphasis cannot be placed upon the Christ as the panacea for all the ills of mankind. This old world has tried everything else but the Christ and found no relief. Let us give the Christ and his teachings a fair trial. The world may not desire him any more than a sick man desires a dose of opium, but the world needs him. The laity in many places are charging that the ministers are not faithfully preaching the Christ and his claims upon humanity. They claim that current events are receiving larger attention from the pulpit than the Christ and his atoning blood. It is further charged that the emphasis the apostles and the fathers gave to the doctrine of repentance, of sin, the efficacy of the blood; the witness of the Spirit is rarely heard from many of our pulpits today. These are serious charges and we fear not altogether without fact. Does not this tell the story of the spiritual dearth in so many of our churches and why so few of our young people are offering themselves to the work of the ministry.

This is the day of testing, of things and people. Everything and everybody must pass under the searchlight of public scrutiny. We need have no fears for the Christ and his teachings, but it behooves us to look well to ourselves. This old world is sick—morally sick and corrupt. No use to cry "Peace, peace, when there is no peace." "For the hurt of the daughter of my people, am I hurt." "Is there no balm in Gilead; is there no physician there? Why then, is not the health of the daughter of my people recovered?" There is but one remedy for all these evils, and that is the Christ remedy. Side-shows, picture shows, theaters and concerts are only subterfuges when it comes to righting the wrongs of the soul. Nothing but the love of the Christ will answer this need.

Oh, that the outburst of the soul of Thomas might be the outburst of the soul of humanity, "My Lord and my God," then would there be joy and great rejoicings. There is a world of comfort through believing on his name. Let us lay greater stress on the doctrine of "repentance of sin," "justification by faith." "My grace is sufficient," "Seek ye the Lord while he may be found, call ye upon him while he is near." Let the wicked forsake his way and the ungodly man his thoughts, and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon." "For the Son of man is come to seek and to save that which was lost." "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Do not tell me that this Galilean was no more divine than was Shakespeare. You may tell that to those who have no religious experience. Do not tell me that he was no more divinely inspired than other great writers or other great men; tell that to some one who does not know the joy of fellowship with the Christ. Do not tell me that there is no such thing as the operation of the Holy Spirit

upon the heart and lives of men; you may tell that to one who has never been "born again."

His name is above every name. He had a perfect right to claim divinity. No other man had such a right. All through his life he emphasized the fact of his equality with the Father. Did any other man ever dare to make such a claim? Did he not tell us, "No man knoweth the Son but the Father, and no man knoweth the Father but the Son and he to whomsoever he will reveal him." How dare any man to use such language but the very Son of God. Would you dare make such a statement? Could you? Did he not say that he had power equal with the Father? "Whatsoever things the Father doeth, these also doeth the Son likewise." Did any other mortal ever make such a statement as that. No Jewish Rabbi ever dared to make such a claim. He dared not do it. Did not this Galilean tell us that he had power over death? "As the Father raiseth up the dead and quickeneth them, even so, the Son quickeneth whomsoever he will." Did he not tell us time and again, that he would raise up his own body from the dead? Did Shakespeare or Milton or any other man ever dare say such a thing? No, they did not dare to do so. The Jews were right when asked, "Who can forgive sins but God?" Did not this Galilean forgive sins and do not multitudes testify that through faith in Jesus they have obtained the salvation of their souls? If he were not the very Son of God would he have dared to claim such power? Nicodemus was right, when he said unto Jesus, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." It must have been very hard for an old Jewish Rabbi to make such a confession as this regarding the despised Nazarene.

Why didn't Annas or Caiaphas the high priests do these miracles that this Galilean did? Why didn't they forgive sins instead of hounding at the heels of the best friend humanity ever had? With all their boasting as the chosen people of God, they never dared to claim any such power as this Man of Galilee possessed. It must have been very startling to the Jews to hear him say, "The Father judges no man, but hath committed all judgment unto the Son." It must have stirred their souls to hear him say "That he would sit on the throne of his glory and all nations should be gathered unto him." Would any other man have dared to use such language? How shocking it must have been to the Jews to hear him say: "Before Abraham was I am." Had any other man made such a statement he would have been slain upon the spot. None would dare to say it. Hear him again, "Glorify thou Me, O Father, with the glory I had with Thee before the world was." No law-giver, prophet or judge of old would have dared to say such a thing. Had they have done such a thing under the law they would have been stoned to death. Who could have dared but the very God himself to have said to the Nobleman when he came to this Galilean on behalf of his sick and dying child, "Go thy way thy son liveth," and it was even so. If he were not God incarnate in the flesh, would he have dared to say to a dying world of men and women, "Because I live, ye shall live also." Again, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live again." No mortal man ever dared to make such statements as these. Is it any wonder that the Jews were dumbfounded at the boldness of this Nazarene? Happy that man who with Thomas can say of this Man he is, "My Lord and my God."

(Continued)



Believing Out Loud.



Rev. Daniel Steele, D. D.

SAID a lady friend of mine, a Quaker preacher, eager to enter into the full heritage of the believer, as she knelt beside Mrs. Inskip: "Believe out loud, so that I can hear thee." This odd remark is an inquiry for the successive steps of saving faith. For although the faith which grasps some definite blessing is a single upward spring of the soul coming into conscious contact with God, yet it is made from the topmost step of a long flight of stairs up which the seeking soul has slowly, or, it may be, rapidly, ascended. What are

THE APPROACHES TO SAVING FAITH?

As this faith is not mere intellectual ascent to a fact or a truth, but trust in a Person, some knowledge of that person is indispensable. There must be some second-hand knowledge of God before that touch of faith which gives experimental knowledge of him. This comes from the testimony of those who are acquainted with him, witnesses living and dead, especially those holy men who were "moved by the Holy Ghost" to record their experiences for our benefit. Above all, there is One who has imported God into knowledge—Jesus Christ is the revelation of God to men. This he demonstrated by his fulfillment of prophecy, by the great seal of miracles which he bore in his right hand, by a character so unique as to be utterly beyond human invention, by his resurrection, and by his glorification attested by the gift of the Paraclete. To get a knowledge of him, I study both

THE PROPHETIC AND THE HISTORIC RECORD.

To assure myself of his humanity, I read again and again the first three Gospels. To be convinced of his supreme Divinity, I by night and by day turn the pages of the fourth Gospel. Here I find indubitable proofs of his Godhood; that he was "in the beginning" not only "with God," but that he "was God." I get a glimpse of "the glory which he had with the Father before the world was." I hear him say as he fronts the entire human race: "If any man thirst, let him come unto me, and drink." "I am the bread of life." "I am the door." "I am the way, and the truth, and the life." "I am the resurrection and the life." "I and my Father are one."

HIS PERFECT HUMANITY

brings him into the range of my sympathies, while his supreme Divinity is a rock on which I can build with the utmost confidence. I cannot fathom the mystery of the Godward side of the atonement, but on its manward side it reveals a heart of love in the Father as well as in the Son. Thus I get a firm basis of trust. To these two concepts, Christ's Perfect Humanity and

SUPREME DIVINITY,

I need to add another before my basis of confidence is complete. In withdrawing his human presence from our earth, and in his exaltation to the throne of the universe, has he retained the same intense love towards its inhabitants? The writer of the Epistle to the Hebrews answers: "Jesus Christ, the same yesterday, today, and forever;" "He appears in heaven for us." Thus to the fact of Christ's perfect manhood and supreme Godhood, gathered from the record of his earthly life, I am enabled to add his

IMMUTABILITY AND UNCHANGING LOVE

Here I get my last element of faith; God as represented by his Son stands forth before me as a human heart moving an omnipotent arm, a heart which plans for my highest weal, and power to execute his gracious purposes. Can I reasonably otherwise than trust such a Being? I do trust him. I take

the last step of faith. I commit my entire being to him now and forever. And I believe that when he sees that I really do this, he will give me the Spirit's adoption, crying, "Abba! Father!"

Here some of my readers will insist that saving faith, or faith for any definite blessing, must advance another step, and say: "He doeth it." This advice is very often given to seekers at our altars. But the only ground for this step of faith is the testimony of the Holy Spirit, for the Holy Scriptures do not contain this recent personal fact. When the Spirit's testimony is heard in the heart, it is received by a faith, not saving but assuring, called by the old theologians "reflex faith," and by Wesley "the second branch or part of faith," and by the Scriptures knowledge.

SAVING FAITH IS GROUNDED SOLELY ON GOD'S WORD.

Hence its reasonableness and the culpability of its absence, implying that God is a liar. Those who teach penitents to believe that God pardons before they have the witness of the Spirit assume to know what God only knows—that the conditions of pardon are fulfilled. This involves, also, the assumption that man is the judge of these conditions, of which God himself is the sole judge. The seeker is required to do an unreasonable thing when he is told to believe that God forgives in order to be forgiven. Hence the unsafe teacher endeavors to create a basis for this step of faith by calling the seeker's attention to his own sincerity, and to the fact that he has put forth his best endeavors, thus drawing his eye away from Christ as the sole object of his trust, to his own poor strivings. At this critical point many have been misdirected, who have wandered in darkness all their days. Had they been advised to a persevering trust in Jesus to save instead of

A GROUNDLESS PRESUMPTION

that he does save, they would have soon stepped out into the marvelous light. Says Bishop William Taylor, a very lucid theologian: "Just outside of the depot of salvation the devil has made a switch—'Believe that God saves, though you may have no realization of the fact'—on which he runs unwary souls around that depot in ever-widening circles till they are lost forever." Last summer, when I told him of Doctor Pentecost's report that Bishop Taylor's work in India stood the test of nearly twenty years better than the work of any other man, he replied: "I am not surprised at all, for I let no seeker cease seeking till he had a clear witness of the Spirit to his pardon. I stoutly resisted every attempt to impose upon penitents the diabolical sophistry of inferring their justification from the supposed fact that they had performed the conditions. None of them were caught in that snare. I bade every preacher and layman beware of giving any such ruinous advice to seekers in meetings over which I had superintendence." Wesley in his later writings sustains the practice of the Bishop of Africa. He says: "We are to encourage them [mourners], not by telling them they are in the favor of God though they do not know it—such a word as this we would never utter in a congregation, at the peril of our souls—but by assuring them that 'every one that seeketh findeth,' Richard Watson argues at great length that as

SAVING FAITH IS NOT LABELED

in the Bible, no one can know that he has exercised it except by the conscious salvation which follows it as attested by the Holy Spirit. Doctor Raymond quotes and indorses Watson. Doctor Pope teaches the same doctrine: "That he is my actual Sa-

viour, and that my belief is saving, cannot be the object of faith direct; it is the reflex benefit and gift of the Holy Ghost." These writers cannot be quoted to sustain the so-called.

"ALTAR THEORY"

grounded on the misunderstood texts: "The altar sanctifieth the gift;" "Everything devoted is most holy unto the Lord." This symbolizes the human part of our approach to God—consecration, or setting apart. The consuming "fire" is the emblem of God's part, betokening the acceptance of the sacrifice. Hence no man can legitimately infer the Divine part from the human part, entire sanctification from consecration, because no man can infallibly know that he has performed the conditions except by a realization or witness of the Sanctifier in his heart. The offerer of a lamb on the Hebrew altar could not be sure that it was accepted till it had passed through the test of priestly examinations before it was killed and after it was skinned, and been pronounced without spot or blemish. His own act of surrendering the victim and his judgment of the fitness of the sacrifice were not enough. Jehovah, in the person of his representatives, must certify to its acceptability. Hence the stupendous fallacy involved in the so-called "altar theory," or "shorter way of faith"—lay yourself on the altar, and believe that God accepts you on your own estimate of your fulfillment of the conditions.—*Zion's Herald.*

Sinners in the Hands of an Angry God.

The above is the title of that famous sermon delivered by Jonathan Edwards; men trembled under the mighty conviction of the Holy Spirit and many were saved. It is a sermon that needs to be preached in this day of "No-Hellism" and unbelief in the Deity of our blessed Christ. His text was "Their foot shall slide in due time," Deut. 32:35. Mothers, fathers, you who believe in the eternal punishment of the godless and impenitent, get this booklet for your children, urge them to read it, and thus give them a taste of the old-time gospel preaching that stirred men's hearts with fear to sin against a holy God. Just one paragraph will give you an idea of the definiteness of his preaching and exhortation:

"And you, children, who are unconverted, do you not know that you are going down to Hell, to bear the dreadful wrath of that God who is now angry with you every day and every night? Will you be content to be the children of the devil, when so many of the children of the land are converted and are become the holy happy children of the King of kings?"

Realizing the importance of scattering such literature in this day of false teaching, The Pentecostal Publishing Company has gotten out an edition of this sermon in a neat form, splendid print, and attractive paper binding which you may have for the small sum of 20 cents. Who knows what the result of this sermon may be if carefully read by your children and neighbors. It were money well invested to order several copies of this booklet and distribute among the unsaved, and to confirm the faith of the saved. There are thousands who think nothing of paying 20 cents to attend a movie where they see the vilest of the vile, and yet Christian parents hesitate to invest 20 cents in a booklet that may mean the turning point in the lives of their children. Suppose you try "casting your bread upon the waters" and see if the old Book tells the truth when it says it "will return after many days."

MRS. H. C. MORRISON.

WITHOUT GOD.

(Continued from page 3)

serve another?" Were I to treat an earthly friend in that manner, I, a daily pensioner on his bounties, and failing even to return unto him thanks—you would be hotly indignant at such injustice and ready to pronounce me an undeserving, heartless ingrate. Now turn the mirror upon yourself, unsaved ones. In shame and deep contrition get down on your knees and promise God that from this hour you are going to do the fair, honorable part and henceforth live for him. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. My unconverted brother and sister, will you respond to the Voice that calls you? Conscience may be lulled to sleep, your eyes blinded by the enemy and your ear deafened, but there are times when a nameless fear and dread comes over you at the thought of death and the great unending eternity beyond. Jesus is not willing that you perish, dear soul. His life blood which flowed for you upon Calvary, proves it. He entreats, "Turn ye, turn ye, for why will ye die?" See, the look of compassion and love on his kindly beaming face and fly to those wide-extended arms!

To accept the overtures of mercy is your reasonable duty as well as highest privilege, and who would suppose that man could have it in his heart to refuse what would only bring him greatest good and happiness; isn't it passing strange that he should let Satan—the sworn enemy to God and all that is right—get such a hold upon him? Ah, sinner friend, you need Jesus the One "who is strong to save and mighty to deliver." Will you have him to set you free? Think of the disquieted, uneasy hours that you spend, for "There is no peace saith my God to the wicked." You may endeavor to persuade yourself into believing that you have, and to give out the impression to the world that you are having "a good time" but down in the depths of your soul you know there is nothing permanent and it is all an empty sham. People are running hither and thither—bent on worldly pleasures—because of the gnawing unrest within. They seek to still their soul's sad cry and drown the call of God by mingling with the gay crowds and going to the various places of amusement. But the things of this earth can never fill that aching void within. I beg of you, unsaved one, to stop and amend your ways and your doings before it is too late. Your riches, the luxurious home with its refined surroundings, your elegant auto, the many admiring friends—everything that heart could wish—yet these all fail to satisfy the cravings of your deathless, immortal nature. The soul cannot find rest but in God its Creator. That haunting fear—like some dread specter ever on your track—and terror of death and the grave, will always be present with you, long as you know not God. Oh, that wretched, indescribable feeling of being lost—eating at one's very vitals as it were, disturbing your slumbers in the quiet of the night hours, and even breaking in upon the merriest scenes of gaiety and revelry. Verily, as the old Book says, "the wicked are like the troubled sea, when it cannot rest."

Brother, sister, will you come to Jesus? You can be saved, if you will. To those who are staying away, he says, "Ye will not come to me that ye may have life." John 5:40. The decision rests with you, for God cannot overrule your free moral agency and coerce you into doing it. Won't you give your consent, say "yes" to Jesus and take the step? Choose now for God and for eternal life. Face about the other way and start in the road to heaven. Oh, yield to Christ and follow him from this time on! "Joy shall be in heaven over one sinner that repenteth."

"Doctrines of Devils"—"Damnable Heresies."—S. Alvin Zuber.



VIDENTLY the source and origin for these doctrines and heresies was laid by the serpent in the beautiful Eden of God when that slimy, beguiling creature spewed out of its poisonous throat lie of all lies: "Ye shall not surely die; for God does know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:4, 5.

Adam and Eve could not say with St. Paul: "We are not ignorant of his devices." They had evidently not learned as yet that there "are false apostles, deceitful workers, transforming themselves into the Apostles of Christ. . . . for Satan himself is transformed into an angel of light."—2 Cor. 11:13, 14.

"Now the Spirit speaketh expressly," says Paul, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy."—1 Tim. 4:1, 2. "For men shall be lovers of their own selves, covetous, boasters, proud. . . . unholy. . . . traitors, heady, highminded. . . . having a form of godliness but denying the power thereof."—2 Tim. 3:1-7. "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Pet. 2:1-22.

These are true warnings given by men moved by the Holy Ghost and not by shallow-minded pessimists. "He is not a pessimist who gives a true warning," says Bishop Wm. R. Nicholson, "but in the best sense of the word, an optimist. This age of ours is wrinkled deep with many lines of character; one deeper and blacker than the others, penetrating with its poison, deadlier than prussic acid, the popular drift of religious thinking."

The vaulting ambition of self-deification is a most potent, fascinating and extraordinary weapon in the hand of Satan, Hell's most bewitching and skillful philosopher, to deceive, destroy and damn the unwary. It is the one sin that caused his expulsion and headlong plunge from the sky to the earth, for he was in the Garden; he was upon the holy mountain of God, he was perfect until iniquity was found in him and his heart was lifted up. "Then God did cast him to the ground."

The very same spirit of defiance and liberalism is manifest today in a certain class of people, who by the pure and rank spirit of self-deification and exaltation, presume to be wiser than God himself, who separate themselves, sensual, having not the Spirit of Christ, speaking evil of those things which they don't know. The most self-deluded soul on terra firma is the preacher, or teacher, who professes to be saved and washed in the precious blood, while he is going about denying the Lord who bought him. How different the testimony of Paul, *testifying* both to the Jew, and also to the Greek, repentance toward God, and faith toward our Lord Jesus Christ, warning them, however, to "Take heed therefore unto yourselves, and to the flock, over the which the Holy Ghost hath made you overseers. . . . For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:17-30.

The crookedness and perverseness in these last days is simply appalling. Just lately we heard a preacher who publicly preached that

God did not require anybody to really repent; that repentance was only for the Jews. In the same pulpit another preacher emphasized repentance using as subject Acts 17:30: "But now commandeth all men everywhere to repent." The writer was present when a certain noted one gave a Bible Reading on the signs of the times. Naturally the subject of apostasy came up. A good sister asked the preacher: "Brother C, do you mean to say that I, a Christian tonight, living honestly with my husband and family, do you mean to say, that if I would leave my husband and go and sidestep, and live with strange men in adultery and fornication all my life and I die in that condition without ever repenting—you mean to say I would go to heaven anyway?" "Why certainly, Sister," he answered, "You are born of God, you can't be unborn." We told him, "Your doctrine is brooded in hell, brother, for my Bible says, 'Without holiness no man shall see God.'—Heb. 12:14.

"The pure in heart shall see God." Matt. 5:8. Just three days ago a saloon-keeper told the writer: "I am a Christian." Yet, selling liquid-hell, cursing, foul and unseemly talk is his very make-up. The poor deluded soul is taught thus.

A Methodist preacher remarked at a ministerial meeting, a week ago: "Oh, we don't believe what John Wesley taught." With the writer it is not so much that these backslidden-modernists say, that they don't believe Wesley or Luther, but that they deny by their life and teaching the very essence and spirit of the Bible and Jesus Christ himself. The devil spirit is positively manifest wherever doubt is manifest or expressed in regard to the Deity of Jesus Christ. John knew it, and therefore says: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ whereof ye have heard that it should come."—1 John 4:1-3. False, so-called scholars, denying the miraculous conception, the Deity of Christ, simply try to make you think of them as profound and of super-intelligence, while they can't exercise faith enough to chase a fly from fence pole. They are possessed of Lucifer's spirit: "I will ascend above the heights of the clouds." They would be very much missed if they were not around. A Mr. Clifford, wise sage(?) said: "Man, adoring a God adores the goodness of his own nature." Yet, if Mr. C. knows anything as he ought to know, he must know that history and experience have proven and prove today more than ever, that there is no goodness in man, but, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores." Isa. 1:5, 6.

Jude uses rough on rats on such, calling them "Filthy dreamers. . . . but what they know naturally. . . . in those things they corrupt themselves." We all are aware that these false prophets, preachers and teachers, shall make their appearance in these last days. "And many false prophets shall rise, and shall deceive many."—Matt. 24:11. "There shall be false teachers among you."—2 Pet. 2:1. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4:1-3. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming?" 2 Pet. 3:3, 4. "But while men slept, his enemy came and sowed tares among the wheat." Matt. 13:25. God prohibits; Satan grants permission by perverting and falsifying: "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11:15. Beware of false prophets! Let us preach Christ and him crucified as the only Mediator and Savior for mankind.

HE THAT WINNETH SOULS IS WISE

REPORT.

"The sand in the hour glass is ever shifting." Twenty-one years ago, the late Rev. Fred DeWeerd and myself, just as boys, commenced our labors together in the gospel ministry. Blessed, blessed days! He has now been at home with his Lord, whom he loved so much and served so faithfully, for almost a year and a half. And to think his oldest child, Paul DeWeerd, a dear boy seventeen years old, is now associated with me in this glorious gospel work. Thrice blessed are these days. Praise the Lord. Here he is praying, singing, preaching some, playing his cornet, and working in general. God is blessing and souls are getting saved and sanctified.

Daniel G. Hodgkin.
Brighton, Mich.

FROM EVANGELIST ROY L. HOLLENBACK.

We had a most excellent ten-days' meeting with Rev. R. S. Bradley, pastor of the Church of the Nazarene at Churubusco, Indiana, closing on the 18th of May. This is a new congregation, organized only in October last, and has had a steady increase on every line since that time. We had a number of substantial professions, two having received both experiences, and eight adults were received into membership on the last night. A number of others have entered their names in prospect. A substantial offering was taken toward a new church building, and the building program will be pushed to completion this summer. Many commendable traits we might mention concerning the good pastor, but suffice it to say, he is a galvanic battery of spiritual and physical energy.

Roy L. Hollenback.

BIEDERWOLF AND RODEHEAVER IN AUSTRALIA.

The Revivalist, the official organ of The Intercessory Prayer League of Australia, says in its recent issue—"The Evangelization Society of Australia has cause to feel profound gratitude to God for the successful mission conducted by evangelists Biederwolf, Rodeheaver and Miss Grace Saxe. The full and thrilling particulars of the Mission are published in "The Revival Souvenir." Revival tides assuredly ran high in Australia during February, March and a part of April, as the evangelists gave themselves so unsparingly in the great united efforts to call the unsaved to Christ. Dr. Biederwolf spoke three, and sometimes four times a day while Mr. Rodeheaver conducted the music at these as well as several other services each day. In addition, Miss Grace Saxe held two meetings daily for Bible study at which an exceptionally large attendance was registered.

Australian cities have each a great city auditorium seating from four to six thousand people, and these were utilized for the meetings even as they were for Dr. Torrey and for Dr. Chapman. The rental is exceedingly high but the faith of the Committee was great, and they were not disappointed for the crowds that thronged the buildings cared easily for every expense connected with the Campaign.

George T. B. Davis of the Pocket Testament League had dropped into one of the meetings at Manila and had written Australia of Dr. Biederwolf's powerful messages and of his exceptional sanity and thoroughness in dealing with inquirers. Australia is, however, a bit sensitive on the question of foreign assistance of this kind, but the Evangelization Society, though encouraged by Mr. Davis' letter, had studied carefully for some years the work and the character of the party they had invited and felt assured of fine results, and while the people seemed, for about two days in each city, to look at the missionaries from a distance, they quickly came up alongside and enthusiastically began to do their bit.

Another encouragement came through the various telegrams sent on from one city to another. For instance: Hobart wired Sydney, "Hobart gave Biederwolf-Rodeheaver party grand reception. Thousands attended services which were the largest of any revival services ever held in the city. Campaign closed Monday night after three hours' meeting. People loath to say 'Good bye!' There were over 1200 decisions. Doxology."

Dr. Biederwolf preached with unusual power, taking for his themes, as a rule, the great underlying essentials of the Faith once delivered to the saints. A number of somewhat notorious characters professed conversion, as likewise did in one city one or two men of exceptional wealth, but in Australia as everywhere, it may still be said as it was in Christ's day "The common people heard him gladly." In Adelaide the evangelist stopped the after-meeting a moment to say, as he gripped firmly the hand of a brother-man, "Here is a brother who has just said to me that his wife and his boy and his girl, and his boy's sweetheart, have all entered the Kingdom during these meetings, and now he wants to enter himself." Evangelist Biederwolf is now returning to America and although he has been urged to return to Australia he will, beginning in the Fall, devote the year to holding evangelistic meetings in his own country.

Dr. Biederwolf says a comparison of the Aus-

tralian cities with those of America reveals at a glance the benefits of Prohibition as operating now in the United States. Among the annoyances resulting from drink were the frequent interruptions of the meetings by drunken men wanting to argue with the speaker. This is a privilege which for some reason the sober Britisher thinks belongs to him and public addresses, especially in the open air, often become veritable debating societies. Because of this the poor fellows under the influence of drink feel especially called upon to halt the meeting in deference to the far greater importance of their own incoherent jabbering. Mr. Rodeheaver remarked one night that among the D.D.'s and Ph.D.s, and various other degrees they had they ought to confer another degree, that of P. I.—the "Professional Interrupter."

By the way, the Business Men's Efficiency League of Sydney sent a questionnaire to 1000 of the largest and most important commercial institutions of the United States as to the effect of Prohibition, and 90 percent of the replies were enthusiastic in its praise. Worth remembering!

F. E. B.

BROWNSVILLE, INDIANA.

I would like to make report in your paper of a meeting held on the Brownsville Charge, Indiana Conference. This meeting was conducted during April; Rev. Monroe Vayhinger, of Upland, Ind., was our evangelist. Rev. W. F. Chauncey led the song service and young people's work for a week but could not continue longer. He was fine help and we missed him much. There were thirty-eight who were willing that Christ should rule in them. Thirty-four were converted and four sanctified. There was not a general breaking up as might be desired, but we felt it was a great work. Each service Bro. Vayhinger brought a message so clear and scriptural that there was no room for one to doubt their standing before God. I cannot speak too highly of the spirit and nature of the work he did for us. May God still use him for many years in the salvation of souls.

John W. Dennis, Pastor.

GREAT SPIRITUAL AWAKENING.

The joybells are ringing in our heart over the recent gracious revival in Bennettsville, S. C. For a long time we had prayed for a great spiritual awakening in our town, and on Easter Sunday, April 20, the answer to our heart's cry began to dawn when Rev. Raymond Browning, of Hendersonville, N. C., general evangelist of the Methodist Church, arrived here to launch a four-weeks' campaign, assisted by his splendid singer, Arthur Lynn, known as the "golden tenor," from Glasgow, Scotland, but now a resident of Dayton, Ohio, and his superb pianist, Rufus Perkins, of Old Orchard, Maine.

The services were conducted the first week in the First Methodist Church and then the large tent, located in a beautiful grove on Main Street, near the church, was in readiness. Day after day eager crowds thronged the sacred place to hear the soul-stirring messages of the Spirit-filled evangelist and to enjoy the inspirational song service. Evangelist Browning is reputed to be one of the foremost revivalists of modern times and after hearing his forceful, heart-searching sermons one is convinced that he is not over-rated. He is absolutely sound and orthodox, upholding the fundamentals of the "faith once delivered unto the saints,"—he puts no limitation on the power of the Christ he preaches, but proclaims him a Saviour who saves to the uttermost. His lucid interpretation of scriptural holiness was the means of rekindling the holiness fires in our town, leading several into the sweet experience of sanctification. As we listened to his messages, so pungent with the Holy Ghost, our hearts burned within us, for we knew he was indeed, a messenger sent from God—and the King honored this consecrated ambassador's work, giving us the greatest meeting our town has witnessed in many years. It was a glorious scene to see the altar, and sometimes the front seats, filled with penitents seeking pardon or purity. And though there is acute sorrow mingled with our joy when we think of the numerous hearts still unsundered, we thank God for all that was accomplished and press forward with renewed strength and increased faith.

Brother Browning seems specially inspired in his messages on the "Second Coming of Christ;" the three sermons he preached on this wondrous subject were truly a revelation to the vast congregation assembled under the mammoth canvas tabernacle, and under the magnetism of the wonderfully graphic return of the Lord so beautifully described by the evangelist, one could almost catch a glimpse of the glory of the "rapture."

The singing was a special feature of interest in the meeting. A large chorus representing the best musical talent in town, accompanied by two pianos, made the beloved old tent vibrate with the heavenly melody. The matchless solos by Brother Lynn and the sublime music of the Party's pianist will long re-echo in the hearts of those privileged to attend the services.

A chief factor in the success of the meeting was the sunrise prayer meetings at the tent. A lovely

spirit of co-operation existed among all denominations.

It was a pleasure to have as a guest, a few days during the meeting, Rev. Kirmura, the Japanese in whose education Brother Browning has been so interested. The Herald readers will be pleased to know that this consecrated Japanese has recently completed his collegiate course over here and expects in a few days to sail for Korea where he already has an appointment as pastor of a Methodist Church.

Fred Siebert, the converted Jew, who for a number of years was with Billy Sunday, is now a member of the Browning Evangelistic Party as utility man and personal worker; he is truly the "irresistible Fred," and his spontaneous smile won many hearts. We were gratified to have Brother Browning's wife and little daughter with us the last week of the meeting.

Any church or community desiring a Spirit-filled evangelist will make no mistake in engaging Rev. Browning; he conducted a meeting here eleven years ago and his Christlike personality captured the hearts of our entire populace. He is a staunch admirer of The Pentecostal Herald, repeatedly urged the people to subscribe for it, and in one of his Sunday morning sermons paid the highest possible tribute to Asbury College. May God bless Raymond Browning wherever he may go, he and each of his faithful co-workers, and use them mightily in his service, is the prayer of Bennettsville. God grant that the precious seed planted here during the Browning meeting shall bring forth a gracious and bountiful harvest for the Master. Kate Gibson.

CASH AND PLEDGES ON THE THEOLOGICAL BUILDING

We are profoundly grateful to our Lord and his people for the following cash receipts and pledges for the Theological Building. We believe that all of these pledges are reliable and in due time will be paid. We do not know of a better place for investment than in this splendid building which is now complete with the exception of some concrete work and the front portico. There remains some indebtedness on the heating apparatus. Remember us in your prayers and help us to finish up this good work.

Balance on Pledges.

Mrs. Bertha Scantlebury	\$25.00
O. G. Davenport	50.00
W. R. Davis and wife	5.00
Mrs. Minnie Hays	4.00
Mrs. E. P. McCarty	10.00
J. E. Johnson	50.00
Martha S. Respass	40.00
Mrs. Ben Helm	20.00
Mrs. A. B. Taylor	20.00
S. S. Dunagan	50.00
Rev. W. L. Graves	50.00
Peter Lasey	20.00
Mrs. A. S. Hendrix	20.00
Mrs. Alma M. Babcock	40.00
Rev. A. H. Andrew	20.00
Rev. N. J. Hawley	100.00
Rev. W. A. Tetley	25.00
E. J. Woodard	10.00
Kate Summers	7.50
L. G. Canfield	8.00
H. H. Silvis	15.00
S. L. Payne	250.00
R. H. Higgins	40.00
Edward White	95.00
Fred C. Knapp	40.00
Mrs. N. H. Gibson	10.00
E. G. Rosenthal	20.00
John H. Neely	4.00
Mrs. John Heltley	40.00
W. L. McGehee	40.00
Ed Murphy	40.00
W. F. Bryan	50.00
A. J. Cuthright	20.00
Mr. and Mrs. I. L. Reece	25.00
Mr. and Mrs. L. T. Sloan	25.00
A. N. Love	25.00
Lee Card	20.00
J. H. Osborne	6.00
Edward W. Stoltz	5.00
B. P. Read	10.00
James Norwood	25.00
Lena Houge	100.00
John W. Ward	100.00
Mrs. C. C. Groff	40.00
B. A. Burns	80.00
F. E. Karges	40.00
Mrs. M. V. Miller	100.00

A Wonderful Sale.

The sale of Dr. Morrison's booklet, "Crossing the Deadline, or the Crucifixion of Christ," is unprecedented in the history of The Pentecostal Publishing Company.

THE SEVENTH THOUSAND.

Just off the press. Send at once for a copy. Price, 25c. Pentecostal Publishing Company, Louisville, Ky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.
Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.
PENTECOSTAL PUBLISHING COMPANY
528 South First Street Louisville, Ky.

ADVERTISING DEPARTMENT.

For Advertising Rates Apply to
THE RELIGIOUS PRESS ASSOCIATION
800-3 Witherspoon Bldg.,
PHILADELPHIA, PA.

OUR CONTRIBUTORS.

Rev. S. A. Steele, D.D.	Rev. Harold Paul Sloan, D.D.
Rev. G. W. Ridout, D.D.	Rev. L. B. Bridgers, D.D.
Rev. C. F. Wimberly, D.D.	Rev. Richard W. Lewis, D.D.
Col. S. L. Brengle	Rev. Bud Robinson
Mrs. Amy N. Hinchshaw	Dr. Henry Ostrom
Bishop Joseph F. Berry	Rev. E. E. Shelhamer
Rev. C. W. Ruth	Rev. C. H. Linn
Rev. J. B. Culpepper	Rev. H. E. Copeland
Rev. Andrew Johnson, D.D.	Mrs. Alpha C. Brown
Rev. O. G. Minglehoff	Hon. William J. Bryan

(Continued from page 1)

The Two Destructive Critics.

CHAPTER XXV.

DR. VAGUE'S LETTER TO DR. WISE.

IN last week's HERALD we gave a telegram received by Dr. Wise stating that Dr. Vague had been found dead. It was also stated that Dr. Vague had written a letter to Dr. Wise, which letter

we print here below.

"My Dear Dr. Wise:

"This will be my last message to you. I have had my awakening, but it has come too late. You were quite correct when you told me I had never been converted. I am now fully aware of the fact that my whole religious life has been as a strange, empty delusion. It is not that I have been so much a hypocrite; I have been deceived—sadly, fearfully deceived. I was induced to join the church, to make a decision, but it was only a human act; there was no regeneration, there has been no divine power or spiritual life; I was never regenerated. I was under the influence and instruction of people who only knew and observed the outward forms of religion. They knew nothing of divine power. I have been deluded; I am lost. My health is broken, and am in the darkness of despair. The tragedy of it all comes in upon me with such horror that I feel it is impossible for me to endure the unutterable remorse that weighs down upon me. My sin is not of an ordinary character. I have trifled with sacred and holy things, and now I must go and meet as my judge the Christ whom I have rejected as a Saviour. I have tried to pray, but I find it impossible to concentrate or fix my thought or arrange my prayer. I have given up to despair.

"I contemplate with horror the widespread and awful propaganda of unbelief that is sweeping through the land, fostered and promulgated by influential men in the Church. The harvest will be unutterable ruin; the loss is incalculable. An awful judgment must come to those who like myself have been deceived and have been deceivers. I trust you will not believe that I

am a suicide; I am simply strangling to death with a sense of my sin. I am smothered under the mountain of guilt and woe. My spirit cries out in torment; I have found my very being has become a hell of agony. I cannot live, but the awfulness of it all is, I cannot die. My amazed and horrified soul can flee out of this frail tenement, but it must continue to exist and to suffer. If I could have one feeling of joy I would be glad that you have escaped this nightmare of unbelief, this horror of darkness; this awful delusion of Satan that is leading multitudes of men and women to give up the Bible, to rebel against the Christ, to turn away from the saving truths of the gospel. But I can say no more. The gloom thickens. I begin to experience something of the meaning of the Scriptures when they speak of 'outer darkness.' You have been my friend. Oh, that I had listened to you and received your admonition and turned to Christ for help when it was possible to turn.

"Farewell forever.

"VAGUE."

(Continued)

A Great Day at Asbury College.

Commencement Sabbath was one of the great days in the history of Asbury College. Bishop McMurtry preached a sermon of unusual power to an immense audience which packed every part of the large auditorium of First Methodist Church, with many people standing. In the afternoon the President, Dr. Morrison, preached to an immense crowd. In the evening every available bit of space was occupied with double rows of chairs in the aisles, and people sitting on the kneeling board in the altar, to hear the Rev. A. P. Gouthey preach a most remarkable sermon. At the altar call, without a song, something more than fifty persons came forward for prayer. There were prayers and tears, salvation and rejoicing until eleven o'clock at night.

Visitors came from all parts of the country, from California, the far Northwest, Florida, and all parts of the south. The morning testimony meeting was most remarkable; people rose up from almost every state in the union and praised God for full salvation. All told, Commencement Sabbath was a day never to be forgotten.

New students are enrolling constantly, and the indications are that the coming school year will be the very largest in the history of Asbury. Quite an army of the Alumni are in attendance and others coming on almost every train. The blessing of the Lord is graciously upon the place and people.

Just Between Ourselves.

Mrs. H. C. Morrison.

WE have not ventured to write anything about the recent fire at Asbury College, resulting in the loss of our two beautiful dormitories for girls, from the fact that others have kept it before the people and I have not deemed it necessary.

But, I must say something, lest it may appear that I am not concerned as I should be. The fact is, Dr. Morrison and I think and plan more for the welfare and enlargement of Asbury College than we do for our own home. In our travels, when we see anything especially beautiful, that attracts us with its charming features, we immediately think of dear old Asbury and wonder if we can't get something like it for our boys and girls who come to Asbury from the four corners of the earth.

There is nothing that inspires and encourages us in our many problems for Asbury's

improvement and success like the loyal constituency we have in the great HERALD family. We know that when the S. O. S. call is made they are right there with the lifeboats of generous contributions to help us brave the storms, which are part of the program of a school that is undertaking great things for the Lord.

When the news of the disastrous fire came to us our first thought was, "Our HERALD people will rally as never before," and help us to rebuild the wrecked walls of *destruction* which are only the forerunners of larger and better walls of *construction*. It seems that the loyal spirits of friends, students,—girls and boys—have girded themselves to build a monument of faith that shall be erected upon the ruins of our once beautiful dormitories, and after the loss is forgotten, after the inconveniences are a thing of the past, and our girls are safely housed in the commodious and comfortable building that is to be, we shall gratefully say, "All things work together for good to them that love the Lord."

As I write these lines I am made to wish that every woman HERALD reader could gather with me in some hidden place and pray together for the prosperity and enlargement of Asbury College. I should like to tell you of the fine young women we have there who are preparing themselves for lives of worth-while service, instead of chasing the butterflies of fashion and sinful pleasure. I have watched with deep interest the steady development of young women who come there, many of them unsettled as to their future and because of the spiritual environments, they are led to consecrate themselves to God, thus becoming a star of the first magnitude in humanity's sky instead of a glow-worm in the valley.

I would that I might interest every woman who reads these lines, to the extent that, if they have not already done so, they would resolve to put a few bricks, at least, in the walls that shall shelter our worthy girls as they seek to walk in the paths of the Lord's unfolding. This is "woman's day," a day when she aspires, not to be a leaner, but one on whom the weaker may lean; not one to be supported, but one who can support the less fortunate; not one to be coddled and humored, but one who bravely goes out into the world's conflicts to dare and do for the uplift of humanity, yea, the molders of destinies.

There are many mothers whose daughters are looking Asburyward and to them especially we appeal, that they help us to get ready for them a real "home," a home where they will, for some years, spend nine months out of the twelve. Sisters, this is the first appeal I have ever made to you, and I am anticipating a loyal and generous response from as many of you as really can help. There is no doubt but Asbury has "come to the kingdom for such a time as this," and if so, we must see that God's work does not languish because we failed HIM in a strategic hour. Remember,

"We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
We dare not shun the struggle,
But face it as God's gift."

Announcement of National Holiness Association Camp Meetings.

The following camp meetings will be held under the auspices of the National Holiness Association in the summer of 1924:

University Park, Iowa, May 30-June 8.
Old Orchard, Maine, July 4-13. 1
Mount Vernon, Virginia, July 31-Aug 10.
Mooers, New York, July 25-Aug. 10.
Bloomington, New York, August 8-17.
Richland, New York, Aug. 24-Sept. 7.

These camps will all be manned by some of the strongest evangelists and singers in

the Holiness Movement. They will be inter-denominational, inspirational, and intensive in their attack on sin and defense of holiness.

For further particulars address Rev. Geo. J. Kunz, President National Holiness Association, 119 Parkside Ave., Syracuse, N. Y.

BUD ROBINSON'S LETTER



WE might spend a few minutes studying some religious impossibilities. First, it is impossible for a sinner to be at peace with God while he lives in outbroken sin. We read in Isaiah 57:20, 21, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Here is a life-sized photo of the twentieth century sinner who trots day and night after the dirt and devilry of this age. They are in open rebellion against God and his government and of course, they are without peace. It is impossible for such people to be at peace with God, for there is no fellowship between God and the outbroken sinner.

In the first place, he is a sinner by nature; in the second place, he is a sinner by choice; in the third place, he is a sinner by practice. While Eddyism tells us that there is no sin, and Russellism tells us that there is no hell, along comes the Universalist and tells us that God is too good to damn a sinner, and Unitarianism tells us that the sinner is too good to be damned. The text tells us that "there is no peace, saith my God, to the wicked."

In spite of Modernism this country is doomed if God fails to hear the prayers of his faithful children and send us a revival of old-fashioned, mourner's-bench religion that is heartfelt, the kind that quickens the dead souls of men and brings them back to spiritual life. We must have such a revival as the one started by John Wesley in 1739, when he shook the world like a bull dog shaking a tom cat. It is up to the men and women that believe in an inspired Bible from the word *in*, in the Book of Genesis, to the word *Amen*, in the book of Revelation, to bring it about. We must get down on both knees and pray to God; we must say "Our Father which art in heaven." There is nothing doing, if we stand up and say "O thou Great Unknown, who art up a cocoanut tree hanging by the tail in the ages past." No, thank God, he is still alive and still on the throne; the government is still on his shoulder and some sweet day Christ will come over the hilltops, run the devil down, capture him, and bury him in a lake of fire with his face

downward, and if he tries to dig out, the deeper down he will get; then the Lord will lock him up and give the keys to the Sadducees, for they don't believe in the resurrection of the dead. Thank God, we will have him done up for at least a thousand years. Glory to God for all he has done for us, and for what he is doing now, and for what he is going to do.

Our blessings are threefold—past, present, and future. A saint has been cleaned up, cleaned out, filled up, sent out, charged and surcharged, and wound up and nothing to do but unwind, run down, shine, and shout. The devil can't come around and tell us to "cut it out." It is impossible for a man to be at peace with God until he has been born again. The doctor may wear a long black coat; he may smile and tell his deluded crowd that we have been well born once and don't need to be born again. That is as poison as any gas that was ever manufactured in Germany. God said, "Except a man be born again he cannot see the kingdom of heaven." God never stops and takes off his hat when he meets a fellow in a slick hat, wearing a double-breasted coat. Death is on the track of the Doctor and also of the bootblack; in that respect, there is no difference. God said "all have sinned and come short of the glory of God." When a man is carrying an unregenerated heart in his bosom his education, culture, and scholarship, along with good manners, will stand for nothing at the judgment bar of God. Christ met a very fine gentleman one night and said to him, "Ye must be born again or you cannot see the Kingdom of God." It is simply impossible for a man to work such an improvement in his life that God will admit him into heaven if he neglects the new birth. The lowest degree in the life of a Christian is to be born again. Anything short of that will prove to be human folly when this old world is going up in smoke. Man says, "Well born once, no need of the second birth," but Christ said, "Ye must be born again."

The reader can see that it is not only impossible for a sinner to be at peace with God while he is in sin, but the Book teaches that it is impossible for God to be at peace with a sinner. We read in Psalms 7:11, 12: "God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword; he has bent his bow, and made it ready." No man can read these two texts and find any ground for believing that a sinner and God are at peace, or that God and a sinner are at peace. There is a gulf between them and there is but one way to bridge that awful gulf—the sinner must repent of his sins, must confess his sins, must forsake his sins, and then believe on the Lord Jesus Christ; in so doing the awful gulf will be spanned and the way will open up for the sinner to get rid of every sin that he has

committed. The Wise Man said that, "If we confess our sins, and forsake our sins, that we shall find mercy." Beloved, that doesn't mean a few years' course in a great university; that means for you to sweat blood and spit fire and confess to the bottom and make all wrong things right, as far as possible. To take the back track is not an easy thing to do; in all of my forty-four years in the ministry I have never seen a fellow at the altar of prayer trying to make the Lord believe that he was so well born the first time that he had no need of the second birth. We get the poison gas from the top-heavy fellows from the schools that have never repented in their lives and are as truly lost as men can be on this earth. An unregenerated sinner in the pulpit is as dead to God as an unregenerated sinner in the bootleggers' crowd. We must insist on the need of truly being born again. A sheepskin from college may pass a man here into most everything that is going, but the judgment day will require more than a sheepskin; it will take the birth of the Spirit, and the baptism with the Spirit, to get a man through the gates into the city of light. The old Book says that, "All things are possible with God." Then says, "All things are possible to him that believeth." Well, Amen in love.

Public Debt Is Cut.

The public debt has been cut more than \$4,800,000,000 in the four and a half years since the Great War indebtedness was at its peak, August 31, 1919. Figures made public today by the treasury show that the national debt is \$21,781,966,852. It has been reduced \$933,000,000 in the last year. Prohibition did not increase the national debt.

Crossing the Deadline,

Or the Recrucifixion of Jesus Christ, is the latest book written by the Editor of THE PENTECOSTAL HERALD and is having the most remarkable sale of any book ever issued from The Pentecostal Publishing Company's press. The first two thousand went so rapidly orders had to be held over until the next five thousand could be run from the press. It is just the message your church, your family and YOU need in this day of awful apostasy from true godliness and holy living. Single copies only 25 cents, and in quantities you can get it for less. It would be a wonderful message to read to your Sunday school class, with a word of exhortation as you go along. And it would not be out of order for pastors of churches to read it at their prayer meetings, announcing it the Sunday previous. Friends, the devil is busy, so let's scatter some good seed for the good-ground hearers who may chance to be loitering by the wayside for the word of warning you may give. Don't disappoint them.

MRS. H. C. MORRISON.

AN EDUCATED, CONSECRATED, SPIRIT-FILLED MINISTRY

The greatest need of our times is a God-called, educated, Spirit-filled ministry to preach a whole Bible to the whole world. Give us true men of God in the pulpit and they will prove salt and light that will preserve society and illuminate the pathway of the people to salvation, righteousness and heaven.

This is the God-given work of Asbury College. We now have an enrollment of 675 students, which does not include the Grammar school with an enrollment of fifty-four students. Something over 300 of these students are studying Theology; not less than 100 of them are preparing for the mission field.

We most earnestly solicit the prayers and financial help of devout people everywhere who believe in a whole Bible and a full Gospel. We are in great need of the enlargement of the plant to accommodate the army of students coming to Asbury College to fit themselves for their life-work.

There are thousands of Herald readers who can help to send out a consecrated ministry to preserve a pure saving gospel in the world. Please make your subscription on the slip below, clip out same and forward to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Ky.

We suggest the following very helpful plan to assist in carrying forward this work:

Faithfully your brother,

H. C. MORRISON.

I promise to give for enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name

Address

OUR BOYS AND GIRLS

GOD HEALS LITTLE HAROLD'S DOG.

"Mother, Jerry is so sick. I think he is going to die," little Harold told his mother with tears streaming down his cheeks.

"I know darling, there is nothing we can do but tell God about it and ask him to please heal your little dog. He'll do it too, I am sure. But you must first promise God that you will feed Jerry every day so he won't get so hungry and eat out of the garbage can as he has had to do because you would forget to feed him. That's why he is sick now you know. Come, let's kneel and talk to God."

Harold, a lad of eight, sobbingly prayed, "Dear God, please heal little Jerry, I'll—I'll—feed him every day." Mother Cole also reverently added a petition. Then thanking the dear Father, for she knew he had heard and would answer, she arose and went to the cupboard, taking from there a glass of milk, a saucer, and a spoon. "Come, son. We'll feed him now and he will soon be well. Praise the Lord."

"Praise the Lord," said Harold, with shining eyes and smiles that caught the tears on their downward journey. Jerry drank all the milk and began from that moment to get well. Harold did not forget to feed him any more, so naturally he grew fat and frisky. A more devoted little dog to a little boy was never seen. In the afternoons, he always waited patiently for Harold to come home from school. Just as soon as his watchful eyes caught sight of his master coming over the hill, away he ran to meet him, jumping and licking him all over.

One afternoon after such a demonstration, Harold said very thoughtfully to his mother, "Mother, I treated Jerry so mean this morning, I kicked him. But he came to meet me just the same as ever. He's forgot all about it and loves me just like he did before I kicked him. I got to thinking that Jesus loves me just like Jerry does."

"So he does, son. His loving heart is always waiting to forgive and forget. We must strive to be just like him."

Dear Aunt Bettie: May I join your happy band? I read *The Pentecostal Herald* and like it fine. I never knew the love of a mother. My mother died when I was a very small tot. I have two precious little children, and by God's help I want to bring them up in the nurture and admonition of the Lord. What is home without a mother? She is the best friend on earth; she will do for you until the very last minute. Girls, always obey your mother while she is with you and when she's gone from you you can say you obeyed your mother. It always pays, mothers, to live right before their children as well as for our own good. We can have mothers and fathers in the coming generation only more intelligent like we have had in the past if we will just put the example before the children and teach them the right way to live. We can adopt the motto, "Do the best we can and trust the Heavenly Father to help us." It is the little things that count.

Mrs. Frank Goheen.
Route 3, Eddyville, Ky.

Dear Aunt Bettie: Here I come from Southwest Georgia, where you see no fields covered with snow in the winter, but many fields covered with snow-white cotton in the summer. Where "Cotton is king," (now too much ruled by bad Boll Weevil), five thousand, and even ten thousand acres being in some plantations. But paper shell pecan hereabouts is coming into power. Within one mile of this place is the largest pecan orchard on earth, containing some four thousand acres. Albany, about twenty miles from here, is called "the pecan center of the world," as over one-half of the paper shell pecans of the world come from

within a radius of forty miles around that beautiful city. Well, we have here what I suppose you in the North do not have: cotton gins and turpentine stills. We have big pine forests, and other trees green throughout winter; as, live oaks, magnolias, hollies. We have many fig trees, bearing much delicious fruit. These fig trees bear fruit without blooming. That is what the Lord would have us to do: bear much good fruit, because our Savior said, "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." More than a harmless thing to be: Christ seeks good fruit upon the tree. Well, cousins, I must close, informing you that my birth-month is a word having the meaning of "majestic, imposing," and asking you to tell me at once what it is. I am praying that we all may be true to "the faith once for all delivered unto the saints," true always in these falling away times, and that we all may meet above where all is love.

Will C. McGinnis,
Leary, Ga.

Fine letter. Come again.
Aunt Bettie.

Dear Aunt Bettie: Will you let a little New Mexico girl join your happy band of boys and girls? I am twelve years old and in the 6th grade at school. My teachers' names are Mrs. Hall and Mr. Metcalf. He is also our pastor. I go to the Nazarene Church every Sunday I can. Fern McPherson, I guess your first name to be Essie. If I am right remember your promise, and write to me. As this is my first letter to *The Herald*, I will close hoping to see this in print.

Lorena Drake,
LaLande, N. Mex.

Dear Aunt Bettie: Here comes a little Oklahoma girl to join the happy boy and girls' band. I am thirteen years old and in the sixth grade. My teacher's name is Miss Velma Southall. My name is in Rev. 22:13. I have blue eyes and brown hair and have dark complexion. This is my first letter to *The Herald*. I will close.

Alpha Hogue,
Box 184, Manitou, Okla.

Dear Aunt Bettie: I am a South Carolina girl and my father takes *The Herald*. I like to read it very much especially the Boys and Girls' Page. I am twelve years old and have three brothers and two sisters. I go to Sunday school most every Sunday. My Sunday school teacher's name is Miss Eva Herron and I like her very much. At day school I am in a grade between the 3rd and 8th. Whoever guesses it I will write them a letter. Whoever guesses my first name I will also write to them. It begins with E and has four letters in it. As this is my first letter to *The Herald* I will not write very much, and I hope you will print it.

Katherine Bledsoe.
Pendleton, S. C., Box 26.

Dear Aunt Bettie: I am not a little girl but I was one day a poor little orphan girl with four little sisters, as God saw fit to take my dear mother to heaven and leave us five small children. My twin sister and I were the oldest, eight years old, but we had a dear half sister so she took care of us with a mother's care. Many times we would slip upon her when she was out alone with God asking and pleading with her dear Savior to help her to raise the little flock up right. Mother died singing,

"Oh, bear me away on your snow-white wings,

To my immortal home,"
She sang it just as long as she could whisper, and that melted my father's heart and he sought God but never found him for about three months, but had family prayer from that time until he died. I never read *The Herald* much but I have a son who is a Methodist and they look ahead to the coming of *The Herald*, and he has sent it

to me. I live alone with God and am sick, and God only knows what blessings have been brought to me by reading the letters on the Boys and Girls' Page.

"When God inclines the heart to pray
He hath an ear to hear;
To him there's music in a sigh,
And beauty in a tear."

Mrs. Luvina Wilfany,
Cisne, Ill.

Dear Aunt Bettie: Will you allow me just a little room in your cozy corner just long enough to see you and all the cousins? I am a girl from the state of Kentucky. This is the third time I have written. I hope I shall see this in print. I wonder how many of our cousins are living for Jesus. I am and my greatest desire is to know more about him and serve him more faithfully. I am eighteen years young, have dark brown hair, dark blue eyes, fair complexion, and am five feet, five inches in height, and weigh 115 pounds. Bessie Dobbs, what has become of you? I haven't heard from you in so long, please write to our Page again. I am thankful to say I am blessed with a Christian mother and father. We have church twice a month at this place; one of our ministers is my uncle, Chas. Roberts, the other is Bro. J. R. Wiggans.

Ruby Roberts,
Nisi, Ky.

Dear Aunt Bettie: Will you admit a little Tennessee girl to join your happy band of boys and girls? I think *The Herald* is a fine paper. I am between twelve and fifteen; the one who guesses my age I will send them my picture and also write a letter. I am a Christian. I belong to the M. E. Church. I have a pet kitty and a pet dog. I had better close before Mr. W. B. gets this letter.

Velma Belle Briner,
Route 7, Box 26, Dandridge, Tenn.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I go to the M. E. Church nearly every Sunday. I also go to school. My teacher's name is Miss Jo Wood. She is a fine teacher. Who can guess my middle name? It has four letters and starts with L and ends with A. Anyone who can guess it I will write you a letter. I am eleven years of age and am in the fifth grade.

Jewell Brewer,
Batesville, Ark.

Dear Aunt Bettie: I do bother you, but I only want to tell the cousins why I don't answer their letters. My address may be changed soon, so I can not get their letters, and I'll answer through *The Herald*. I'm thankful for every word of cheer. Jesus is my all. *The Herald* cheers me in the dark hours. I will pray for you all. Pray for God to lead me.

Dorothy M. Smith,
Moore's Forks, N. Y.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band of girls and boys? I am a Christian and belong to the M. E. Church. I go to school and am in the seventh grade. My teacher is Mr. Park Hall. I am thirteen years of age. I will run before Mr. W. B. gets my letter.

Ruida Cryderman,
Rt. 1, Box 3, Lafontaine, Kan.

Dear Aunt Bettie: I am still living for Jesus. It sure pays to serve Jesus. I have three sisters and two brothers; one of my brothers is a Christian and I pray that the rest will be saved. I love to go to Sunday school. I thank the Lord for our pastor and his good wife, Brother and Sister Allen Smith. I hate to see the time when they have to leave us. Aunt Bettie, I would like to see you and Bro. Morrison. Can't you make a visit to Callis Grove this summer?

Helen Ora McCord,
Route 3, Milton, Ky.

Dear Aunt Bettie: This is my first letter to the Girls and Boys' Page. I am a Christian and go to Bethel Church. We have young people's meeting every other Sunday and then

Deafness



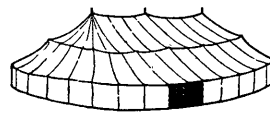
Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Ruptured or Stenosed Ears, Thickened Drums, Boiling and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

Wilson Common-Sense Ear Drums

"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write today for our 16-page FREE book on DEAFNESS, giving you full particulars and testimonials.

WILSON EAR DRUM CO., Incorporated '4
1273 Inter-Southern Bldg., Louisville, Ky.

GOSPEL TENTS



OUR PRICES ON QUALITY GOSPEL TENTS
CANNOT BE EQUALLED—WRITE TODAY—
ATLANTA TENT & AWNING CO.
ATLANTA, GA.

JOHNSON'S FOOT SOAP

Borax Iodine & Bran

ACTS LIKE MAGIC

on tired, tender, smarting,
swollen, sweaty

FEET

25 CENTS—ALL DRUGGISTS

THOMAS GILL SOAP COMPANY
701 Ninth Ave., Brooklyn, New York

Russell K. Mawson, of Asbury College Conservatory of Music, desires a place as pianist in evangelistic meetings. He plays by note, or by ear, improvises and transposes; has had experience in tabernacle, tent, and city mission work; can act as secretary, also. Address him at Wilmore, Kentucky.

Manufacturers TENTS,
AWNINGS, PAULINS.
GOSPEL TENTS
A SPECIALTY.

We rent Tents.
Oldest Tent
Company
in the South.



M. D. Smith Tent & Awning Co., 136 1/2 Marietta St., Atlanta, Ga.

preaching. I am secretary of the young people's meeting. Our pastor's name is Rev. Lowell O. Bodie. I love to read the Girls and Boys' Page. I take *The Pentecostal Herald* and enjoy it very much. I am fourteen years old; my birthday is November 16. My middle name begins with M and has seven letters in it. The one who guesses it I will send one of my pictures.

Edna M. Needham,
Rt. 3, Woodward, Ia.

Dear Aunt Bettie: Will you please permit an Oklahoma girl to enter your happy band of boys and girls? I saw the letter of a girl; her name is Rhoda Lamb, Frankfort, Mich. I guess your age to be fourteen. You guessed my age, thirteen. I wonder if anybody has my birthday, Feb. 23. I go to school at Prairie Hill. I am in the sixth grade. My weight is 94 pounds, my height is four feet, eleven inches. I have medium brown hair; my eyes are dark brown.

Martha Mae Westbrook,
Rt. 2, Box 75, Duke, Okla.

Dear Aunt Bettie: Will you let a little New Mexico boy join your happy band of boys and girls? I am ten years old and go to school every day I can. I am in the sixth grade. My teachers' names are Mrs. Kate Hall and Mr. Metcalf. My father takes *The Herald* and I enjoy reading the Boys and Girls' Page. My birthday is between October 23 and 26.

The one who guesses it I will send them a card. I go to Sunday school every time I can. Gaynell Summar, I guess your age to be twelve. Am I right? If I am remember your promise and send me your picture.
John Wesley Drake.
LaLande, N. Mex.

FALLEN ASLEEP

BANDY.

Zella Bandy was born Oct. 28, 1906; died May 10, 1924. She was a daughter of H. L. Walker and wife who preceded her to the glory world. She was very happily saved at the age of 11 years old. On June 24, 1923, she was united in marriage to Floyd Bandy, to which union was born one dear little girl, now left without a mother at the age of three weeks. She leaves two sisters and one brother, husband and daughter. Pray for her unsaved and broken-hearted husband, who is seeking the Lord sorrowing.
An Aunt,
Mrs. Walter Morton.

RICE.

Thomas Jefferson Rice was born in Bibb county, Ala., June 11, 1850, and his soul took its flight April 25, 1924, age 73 years, 10 months and 14 days. In 1855 he moved with his parents to Newon Co., Tex. In 1875 he was married to Mrs. Bell Tucker, to which union were born eight children. He leaves to mourn his going his faithful wife, one son, five daughters, two sisters, four brothers and a host of friends. He joined the M. E. Church, South, when 25 years of age. He accepted Jesus and found pardon while working in the cotton fields. He has acted in almost every capacity in the church and Sunday school work and for the upbuilding of God's kingdom. He was Sunday school superintendent in one place for over twenty-two years. It was his delight to visit and cheer the sick and afflicted. When his pain was greatest he would sing some grand old hymn though he could not speak the words. The Bible and The Herald were his constant companions. He was a faithful husband, father and friend. Heaven seems nearer since he has left us. He believed in the great doctrine of holiness, professed it and lived it. May God's richest blessings rest upon the heart-broken loved ones and lead them in the way that will bring them to a reunion of the entire family on the great triumphant morning.
The funeral services were conducted at the home by Rev. B. E. Hampton. His remains were laid to rest in the Shiloh cemetery to await the resurrection morn.
R. C. Finley.

STOZIER.

The Lord saw fit to give us another baby on June 20, 1915, a little girl whom we named Alice Louise. Oh, how proud we were of her for we had not had a little girl in our home in fourteen years.
She was always such a bright child, so smart in school and such a sweet comfort to her family. She regularly attended Sunday School, Church, and prayer meeting, and took an active part in the League. At the age of four she joined the Second Street Methodist Church in April under Bro. J. N. Hudson's pastorate. She quite frequently testified in church that "the Lord saves me."
Although frail, she had fairly good health until last year when she began to droop like a fading flower. She started to school in September but had to give up after about two weeks. On September 27 our dear family physician Dr. Gewinner, was called to her. The next day, Saturday, he and other doctors carried her to the Mason Hospital as a last resort to save her life. After an operation on Monday, the first of October, she improved greatly for a few days, then declined again without any apparent reason. She had every attention medical science, doctors, and nurses could give her; on October 27, the doctors told us to take her home for they could do

nothing else for her, to wait on her until the last, and to gratify her every wish. We knew our baby was sick, but when the doctors themselves gave up hope, it seemed almost more than we could bear. Friends and neighbors couldn't do enough for her comfort, they kept her supplied with fruit, books, candies, toys, and nourishments of all kinds.

She always loved singing and had members of the family to sing to her every day and every night. One day early in November she suddenly asked me, "Mama, if I die, I'll go to heaven, won't I?" After I told her "Yes," she said, "And then I won't have anything to do but wait for you and Daddy." About dark on November 28, she asked one of her brothers to blow his harp and specially called for "Shall we gather at the River?" and "Alas, and did my Saviour bleed," and she sang three verses of "He loves me," to his accompaniment, struggling and gasping for her every breath. When she finished singing she said, "Mama, he does love me, and I love him too." She asked one of the neighbor girls to play, "I would not be denied," on the violin. That same night she asked for her Daddy; although sick himself, he went to her and asked what she wanted. She wanted him to sing "The toils of the road will seem nothing when we get to the end of the way." He pleaded with her not to make him sing for he felt like it would break his heart to sing such a song at such a time. She insisted, and somehow he managed to sing it for her. The next day she asked her sisters to sing from "The Carol Crown." Immediately afterwards she was taken worse and we summoned her doctor at once for we felt the end near. She threw her arms around his neck and patted his head when he came just a few minutes before she died. After nine long weeks of patient suffering and untold agony, she drew her last breath, November 29. What an awful Thanksgiving Day for us! Yet after all, we feel God needed one more flower in his Heavenly kingdom and took our little darling Louise to bloom there and wait for
Mama and Daddy.

DEAFNESS OVERCOME BY AMAZING INVENTION

Thousands Deaf for Years Now Hear Perfectly.

An amazing invention which enables any one whose auditory nerve is still active to hear the slightest sound as clearly and distinctly as a person whose hearing is natural is announced by the Dictograph Products Corporation, Suite 1301-A, 220 W. 42nd Street, New York City. The manufacturers are so proud of their achievement and so confident that every one who is hard of hearing will be amazed and delighted with results that they are offering to send it on ten days' free trial. They require no deposit or advance payment of any kind, but send it prepaid for ten days' free use entirely at their own risk and expense. If you suffer from deafness in any degree, take advantage of their liberal free trial offer. Send them your name and address today.—Adv.

OLIVET COLLEGE CAMP MEETING AND COMMENCEMENT.

The Olivet Camp Meeting and Commencement is now a matter of history. It was generally acknowledged by all taken from all angles one of the very best in the history of the institution. We had a fine array of talent, I do not think I ever saw so many things crowded into ten days in all my life. We had about two hundred seekers at the altar, forty-three graduates, and a very representative crowd from our educational zone, from Pittsburgh to Kansas City.

We had a very happy combination in Dr. J. B. Chapman and Evangelist Bona Fleming, and Prof. C. C. Rinebarger and wife as our workers. The

Beautiful Testament Free

We have one of the prettiest Testaments you nearly ever saw that we want to give you for selling 10 of our mottoes at 15c each. The Testament is beautifully bound in glossy black leather, stamped in gold, size 2½ x 4, only ¾ of an inch thick, and weighs 3 oz. It is printed on fine India Paper with a beautiful bold nonpareil type, silk headbands and marker, purple edges. The mottoes are some of the most appropriate Scripture texts, beautifully printed and embossed in colors, with very attractive floral designs. They are splendid values at 15c each.

PENTECOSTAL PUBLISHING COMPANY LOUISVILLE, KENTUCKY.

Please send me 10 of your mottoes, which I agree to sell within the next two weeks, and send you \$1.50, for which you are to mail me the beautiful Testament mentioned above. If I should fail to sell the mottoes, I will return them to you in good condition postpaid, within two weeks.

Name.....

Address.....

'THE THEME OF THE AGES.'

Or a Handbook on Holiness.

By Rev. H. T. Heironimus.

This book is filled with truth from some of the greatest minds the world has produced. The following chapters tell the story:
Definitions from thirteen of the greatest dictionaries.
What seventeen leading encyclopedias have to say.
Twenty-three great works of theology cited.
Twenty-six of the world's greatest commentaries consulted.
What our great hymn writers teach on the subject.
Thirty compilations from prominent church historians.
What thirty-three church creeds declare in their doctrinal statements.
Episcopal addresses to ten General Conferences of Methodism.
Statements of sixty-two bishops on sanctification.
A review of the Methodist Episcopal Discipline on the subject.
Testimonies of eighty saints from Bible times up till present.

SOME TESTIMONIES GIVEN TO THE VALUE OF "THE THEME OF THE AGES."

DR. H. C. MORRISON SAYS:

I take pleasure in most heartily commending this volume to all who may be so fortunate as to have an opportunity to peruse its pages and ponder its truths. Brother Heironimus has rendered the reading public an excellent service in the preparation and publication of this volume.

DR. ANDREW JOHNSON WRITES:

Rev. H. T. Heironimus has combed the country, ransacked religious libraries, searched the ecclesiastical archives of Christendom and has collected, condensed, compiled and compacted an encyclopedic volume on the great central theme of soteriology—the glorious subject of full salvation. He has brought together a Regular Tiffany Diamond Store of valuable, official, and clerical information on the biggest question of the Centuries.

DR. JOHN PAUL SAYS:

I have just become fully impressed with the practical value of the book. This book is calculated to be one of the most useful volumes on holiness in this generation.

DR. JOHN WESLEY HUGHES WRITES:

This book is unique, containing the most versatile line of information on the subject of holiness I have seen.

DR. R. S. STEWART, Vice-President of Asbury College, says:

It offers the teacher and preacher a ready access to many libraries which have been culled to supply the material of this book.

PROF. J. F. BOUGHTON, JR., SAYS:

The book will steady the hope and confirm the belief of any Christian believer.

PRICE IS \$1.50.

PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky.

baccalaureate sermon and commencement address by Dr. Chapman were as good and many said the best that had ever been given at this place. The messages of Dr. Chapman given in the evangelistic services were very acceptable. Bro. Fleming brought us most helpful and inspirational sermons. We had great altar services. There was a spirit of prayer on our grounds all the time during the meeting. We had many visitors other than our own denomination.

Nothing but words of commendation were heard on all sides of the outlook of the institution, and our people are really rallying to the rescue. President Sanford, and our Treasurer T. W. Willingham, are giving us most encouraging reports and we are planning to have the largest enrollment in the history of the institution

this fall. We have many encouraging things as to paying the old debts. We have every indication that God is undertaking for us.

The Board of Trustees are planning to raise some fifty to seventy-five thousand dollars in cash within the next few months. Our zone is solid back of the institution. We have some plans whereby we can sell to those who may wish to buy small plots of land now under consideration. In fact people are planning to bring their children to educate them here. Will any who read these lines send up a prayer to God for Olivet College.

E. O. Chalfant.

Mention your paper when writing to advertisers. It commends you.

Renew your subscription today.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XII.—June 22, 1924.

Subject.—Reforms under Ezra and Nehemiah. Nehemiah 8:1-3, 8-12.

Golden Text.—Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.

Time.—About B. C. 445.

Introduction.—In this lesson we have before us two of the greatest men in Jewish history, Ezra and Nehemiah. It would be interesting to have a fuller account of their lives; but as it is, we have just sufficient to make us hungry for more.

Ezra and his Book.—Of the man himself we know a few things. From Chapter 7:1-5, we learn that Ezra was a priest, and that he was a direct descendant of Aaron. In the sixth verse of the same chapter we learn that he was a "ready scribe in the law of Moses." There is a lapse of more than fifty years between the sixth and seventh chapters of his book. In the first six chapters we are told of the order given by Cyrus for the rebuilding of the temple, of the return of the Jews under Zerubbabel, of the completion of the work, of the reordering of the priesthood, and of the keeping again of the passover. This covered a period of about twenty years. "Artaxerxes Longimanus sent Ezra to Judea with new privileges" about B. C. 457. During this lapse of time the people who had returned under Zerubbabel had backslidden to such an extent that the temple services were not properly conducted, and morals perhaps were at a low ebb. It was at this hour of need that Ezra received his commission as governor of Judea with full power to execute the law of his God and the orders of the king. He had no small task before him. The people had sinned grievously, all of which comes before the Lord in his prayer and confession. His measures are drastic. Strange wives must be put away with their children, even though it involved the priests themselves. It took courage for such a task; but the work was done thoroughly.

Nehemiah and his Book.—Dr. Prideaux, as quoted by Dr. Adam Clarke, says that Nehemiah "came to Jerusalem in the twentieth year of Artaxerxes Longimanus, about four hundred and forty-five years before Christ; and by a commission from him, superseded that of Ezra, and succeeded him in the government of Judah and Jerusalem." Nehemiah was the king's cupbearer "in Shushan the palace." This was an office of some honor and importance, because it gave him frequent access to the king and his royal spouse who at this time must have been queen Esther. He did not return to Jerusalem with Zerubbabel, nor with Ezra, being possibly detained at Shushan because of his important office at court. Either through trade, or though his office under the king, Nehemiah became very wealthy; but he was not greedy of gain, as were many of the richer class among his people. When he became governor of Judah and Jerusalem, he accepted no salary from his stricken people; although the cost of maintaining the dignity of his house-

hold while in office, entertaining dignitaries and strangers who might visit Jerusalem, was very heavy, he paid the bills out of his own private fortune. In chapter 5:17-19 we have a statement of this cost, that reflects honor upon the generosity of Nehemiah; but it reflects somewhat upon his predecessors.

Zerubbabel had rebuilt the temple; but it fell to the lot of Nehemiah to repair the walls of the city. This was not an easy task; for their enemies were doing their utmost to hinder the work. They had succeeded on a former occasion in stopping the work on the temple for a period of fifteen years, but Nehemiah was a determined man. His builders were guarded by their friends, and also kept their own weapons at hand for any emergency that might arise. When the wall was completed there was great rejoicing among the people because of the protection against their enemies.

It was also the lot of Nehemiah to clean out certain heathen from the temple, who had been permitted to enter because of the perfidy of the high priest. Before Nehemiah came to Jerusalem the rich men had been preying upon the poor by charging usury for loaned money. Some of these poor people had lost their land in this way, and others had sold their children that they might buy bread for other members of their families. Nehemiah put a stop to all this, and forced the rich to return all lands to their proper owners, and also to restore all the money that they had taken as usury. These rich men had violated the law of God, which forbade one Jew to charge another Jew interest on borrowed money. They were brethren, and must not oppress one another.

Out of the seventy years' captivity came some great men. The world's best and greatest can hardly surpass Daniel, Zerubbabel, Ezra and Nehemiah. All these, along with such men as Haggai, Zechariah and Malachi, belong in the world's great Hall of Fame.

The Lesson Proper.—1. They spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.—Here is the battleground of the critics. They would have us believe that Moses did not write the Pentateuch, but that it was the work of Ezra with the assistance of some of his contemporaries. But, alas for the critics, they have not one good word of evidence to prove their contention; and mere assertions cannot pass for proof in this scientific age. As regards the authenticity of the books of Moses, the critics are undone. The lesson in the passage is good. We have a multitude of people hungry for the word of God. Perhaps they had never heard it before, for Bibles were scarce in their day. Our people must come back to the Book.

2. Ezra the priest brought the law before the congregation both of men and women.—At one period of Jewish history the temple rulers forbade the women being present at the reading of the Law, but that was not God's

plan. All were present at the reading, who could understand intelligently.

3. The ears of all the people were attentive unto the book of the law.—This was remarkable, seeing that the crowd was standing in the street, and that the reading of the law continued from morning until midday. People who are hungry for the truth do not want sermonettes.

8. So they read in the book . . . , and gave the sense, and caused them to understand the reading.—That beats a lot of the mumbling one hears from the pulpit in these times. It is sinful for a preacher to enter the pulpit unprepared to so read the lessons from God's Word that the congregation may understand the meaning. There is nothing in all the service so important as the scripture lessons, and the reading of them should be made serious and instructive. In Ezra's case the writing was in Hebrew, and his assistance translated into the Chaldean tongue, because the returned captives had forgotten their native language.

9. Nehemiah, which is the Tirshatha.—Tirshatha was the official title of the governors of Judea while under Persian rule. Mourn not nor weep.—The reading of the law brought the people under terrible conviction for sin; but as the day was holy unto the Lord, they were exhorted not to mourn nor weep. It was a time to receive God's blessing.

10. Go your way, eat the fat, and drink the sweet.—They had had seventy years of sorrow, and that was enough: now they needed joy. For the joy of the Lord is your strength.—How true this is. The joy of the world weakens one for all spiritual service; but when the Holy Spirit fills his heart with God's joy, he can run through a troup.

11. The Levites stilled all the people.—Quieted all their fears, and thus drove away their grief.

12. Went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.—Our God not only forgives us our sins, but gives us the fullness of his joy to satisfy our hungry souls. Those poor people had suffered so much that God wished them to forget it all, and have a good day. Nothing delights our heavenly Father more than to have his children rejoice in his forgiveness and love.

A BIBLE AND EVANGELISTIC CONFERENCE.

There will be held under the direction of the Bureau of Evangelism of the Methodist Episcopal Church, South, a Bible and Evangelistic Conference at Mt. Sequoyah, Arkansas, beginning July 27th and closing August 3rd.

The speakers on the program are Bishop Warren A. Candler, Bishop W. F. McMurtry, Bishop Sam R. Hay, Rev. C. G. Chappell, D.D., and Rev. H. W. Bromley, D.D. These names should be enough to bring large numbers of both preachers and laity from various sections of the Church to this conference.

Bishop McMurtry and Bishop Hay will speak the first Sunday and Bishop Candler the last Sunday.

Certainly there has never been a time when we needed more to call the attention of the people back to the

old truths, reminding them of the power of Jesus Christ to save as always. Let the people gather on Mt. Sequoyah at this time and pray that the power of God may come upon the Church, and receive inspiration from these men of God for this task.

R. L. Russell.

HAVANA, ILLINOIS.

Just closed a gracious revival with Rev. Beever, pastor of the Nazarene Church at Havana, Ill. The pastor had the meeting started and the fire burning when we arrived. We entered the battle with courage placing the old gospel plow deep and truly God honored his truth in the salvation of the lost, and gave us the privilege of seeing twenty-five or thirty seekers at the altar; most all were either saved or sanctified. We are glad that there are still a few folks that are willing to pay the price and go to rock bottom. Rev. Beever and his godly wife are among the salt of the earth. They know how to stand by, pull and pray while one preaches the old-time gospel of full salvation from all sin. Miss Freida Muritz, of Decatur, Ill., had charge of the singing; her solos were a blessing to all. Havana is a beautiful little city on the banks of the Illinois River, with no other holiness church in town. Truly God is blessing and they are doing a great work. May heaven's richest blessing be upon them as they labor for the lost. We go from here to Stone, Ky. Pray for us.

Rev. E. C. Tarvin.

"GATES AND KEYS TO BIBLE BOOKS."

Louisville Times: "It abounds in sparkling truths and helpful suggestions which every teacher of religious truth should know."

Dr. John J. Tigert, Commissioner of Education of the United States: "The Church of God should be grateful that it has a servant who is as unwearied in his searches and researches for that knowledge which will keep her abreast of the age as is Dr. Robinson." No preacher can possibly peruse it without great benefit."

Christian Evangelist: "Fresh, vital, stimulating, electrical."

Review and Expositor: "Conservative, constructive and vitalistic."

Chicago News: "The author is one of the fearless men who are coming to the rescue of the Protestant denominations by tempering dogma with intelligence."

Christian Standard: "Carefully written in striking and illustrative language free from the entangling alliances of musty class room technicalities. It is alive, vital and breathing."

Dean Richard L. McCready, Christ Church Cathedral, Louisville, Ky.: "Dr. Robinson, out of his rich experience as long time pastor of some of the largest and most influential congregations of his denomination, and his felt needs as teacher and Sunday school worker has brought us this helpful work on the Books of the Bible. It will be a boon to all thoughtful students of the word."

The scheme for each Bible Book is strikingly original, giving as he does "The Key to the Book," "The Christ of the Book," "The Progress of the Book," "The Lessons of the Book." Any forward looking pastor can use it with great profit in a series for Sunday evening or prayer meeting reaching through the whole year. Teachers of Men's classes or Women's classes should find in it a great boon.

It is not like most books to be read and discarded but will be of use for a lifetime. Order of Pentecostal Publishing Company. Price, \$3.00.

A STARTLING DISCOVERY.

What is behind our labor troubles, coal strikes, extortionate coal prices, various kinds of profiteering, burglaries, auto thefts, hold-ups, worthless checks, swindling games? What is the motive power behind all these acts? Why have they increased so during the last ten years? Why are desperate criminals of today under twenty years of age, not men hardened by years of failure, grinding toil, adverse circumstances, and injustice?

Trained scientists spent three years and over \$100,000.00 discovering facts the knowledge of which in the future may lead to the elimination of many disturbing, perplexing problems which confront us today.

Perhaps it was a cruel thing to do, but these scientists quietly took children from our schools and with ingenious laboratory tests bared their souls to our gaze! They have written down in percentages their character rating for us to behold! The sight is appalling! Our American school children were not able to stand these character tests, they gave way under them. The children were from different parts of the United States, from various stations in life, different types of homes, and environment. "Over half the children were found to cheat, lie, and steal."

Thousands of children were given what was called the "true-false" tests. A majority of the boys and girls answered as follows: "It is not wrong to steal from one who has secured his wealth dishonestly." "It is more honorable to have charge of an office than to work at a trade." "Stupidity is more sinful than deceit." "Unnecessarily failing to meet an appointment on time is not immoral or unchristian." "It is true that our duty is greater to secure justice for the people of our own race and religion than for others." "Cheating a railroad is not so much a sin as cheating a person." "It is true that if a storekeeper gives you too much money it is all right to keep it, because he would probably do the same if you paid him too much." All the children had to do was make a pencil mark under the word true or false to show what they thought about it. Thousands of them declared these statements true! What teaching had they had either in school or at home, or how effective had it been that that held such views? The disclosure shows us the trend of thought in America today even among school children.

Not only did these children state their approval of dishonesty, but when put to the test they acted dishonestly. When sent to a store with a quarter to buy a certain article, and, by prearrangement, the clerk would say: "We are selling this for 15 cents today," or would give a dime in change as though by mistake, "64 percent of the children did not return the dime either to the teacher or to the store." The children were selected so carefully that the scientists who made the test feel that it is a true average for all American children. Other tests of honesty in paying their fare on crowded street cars, and reporting at a cafeteria how much food they had selected, showed that not half of them reported honestly!

Another test showed their dishonesty in examinations. The paper was in double sheets, the lower one waxed

so it showed corrections. The questions and answers were put on the blackboard, the answers concealed by a map. While the children were left alone in the room the map fell down and plenty of time was allowed for them to correct their papers from the board. "In some of these tests 100 percent of the children yielded."

The children now growing up are living in an atmosphere hostile in many ways to best character development; an atmosphere that past generations knew nothing of. Our forefathers braved a long perilous journey to a wild desolate land, peopled only with Indians, that they might have liberty to worship God according to the dictates of their own consciences. The family Bible was in the home, God was acknowledged there; the children taught to obey him, and taken to church to worship him. In the schools they founded soon after their arrival, religion was taught, also in the church and private schools that became so numerous. It was not until about 1875 that our present public school system was established by taxation for that special purpose. Then the cry, "No public money for the teaching of creeds." That was right, it was American, it was just and fair; but it was not just, fair, or safe, to rob our children of religious instruction as has been done, and we are reaping the result today in increase of crime among youthful offenders.

It is stated on good authority that 55 percent of our people are now unchurched, and that only one child out of four in the United States attends any Sunday school, Protestant, Catholic, or Jewish. The Sunday newspaper, Sunday golf, Sunday automobile outings, Sunday entertaining, Sunday movies, Sunday concerts, buying little things on Sunday unnecessarily, have robbed the children of today of reverence for the Sabbath and for God whose day it is. Without belief in God, reverence for him and his laws it is hopeless to try to build strong, splendid characters that will be able to withstand the constant temptations of life.

The Congress of the United States is opened with prayer, also the state legislatures. In the courtrooms God's name is spoken with awesome voice. Every witness, and the prisoner at the bar must take a solemn oath. In many business contracts the name of God appears, even on some of our coins we read, "In God We Trust." But in the impressionable years of childhood we leave our children to be educated in Godless schools! You may not believe in religion or having it taught in the schools, but how long would your business interests, profession, or occupation be assured to you; your investments, property, or possessions of any kind, even your home, and your life be protected, unless respect and obedience to God dominated the community, thus insuring justice towards others, and obedience to law. Will this country remain a safe place for your children and grandchildren if the present trend away from God and religion continues?

William G. Shepherd shows in the February number of one of our popular household magazines the alarming conditions that exist in our public schools today. These character tests as stated by him were made by Walter S. Athearn, one of the leading educa-

tors of the country. Neither he nor the scientists who worked with him were trying to show how wicked American school children were. They were actuated by praiseworthy motives. An article will follow this giving, "The Remedy," for these conditions in the light of further discoveries made by Dr. Athearn.

Georgia Robertson.
Washington, D. C.

DIVINE HEALING BOOK.

In these latter days when there seems to be so much wild fire of fanaticism in the air, it is good to know that a wholesome and Scriptural book has been prepared on the great question of Divine Healing. Untold thousands of people are suffering in their bodies who might be healed if they knew the way. As our readers know, God has graciously used Bro. Jack Linn in praying for the sick and preaching on this subject. He has written a book on "DOES GOD HEAL THE BODY TODAY" which is very clear and sound.

Rev. Chas. E. Cowman, of the Oriental Missionary Society, says of the book: "We have enjoyed your good helpful book on healing, and can say a hearty 'Amen!' to every word of it. Keep it up, Brother, without fear or favor."

The book is 75 cents and can be purchased from the Pentecostal Pub. Co., Louisville, Ky.

EVANGELISTIC AND PERSONAL.

Prof. C. P. Gossett and Harry E. Waller have a few open dates in July and August and would like to assist any pastor or camp meeting desiring the help of a splendid song leader, soloist and pianist. Address, Prof. Gossett, Wilmore, Ky., and Mr. Waller, 1518 Broadway, Macon, Ga.

The Western Ohio Holiness Association will hold its ninth annual camp at Forgry, Ohio, July 17-27. The workers are I. N. Toole, J. W. Henry, Clarence Cosard; Madam Yasnousky, Russian Missionary Society, Rescue worker, Evangeline Reams, Rev. J. L. Young, Rev. Paul Marshall and other workers will be present. A splendid new tabernacle and dining-hall have been erected and everything will be ready for the camp. Don't fail to come to this feast of good things. For information address Rev. Paul Marshall, New Carlisle, Ohio.

Rev. Peter Walker assisted in a revival at Quicksand, Ky., that resulted in a spiritual awakening and a number of accessions to the church. Rev. C. L. Wilson, noted soloist and chorus leader, is pastor of the church and delighted his own people and the large crowds attending with his solos. If you need a song leader, send for Rev. C. L. Wilson, Owingsville, Ky.

The Gospel Meeting advertised to be at Bowling Green, Ohio, June 8 to 29 has been transferred to Holgate, Ohio. Evangelist W. A. Vandersall will preach the old-time gospel. The Moser Sisters, from Berne, Ind., will be present and render excellent service in song.

A. F. Balsmeier and wife will conduct a Holiness meeting in the Community Tabernacle, Grandfield, Okla., July 9 to 27, under the auspices of the Nazarene Church. All who are interested in the promotion of Scriptural Holiness are invited to co-operate. For information write Rev. E. B. Hackley, Grandfield, Okla.

We had only one open date for 1924, but today brings a letter from one of our pastors, saying that unforeseen conditions make it necessary for him to cancel his date with us for June 15th. Therefore, we can give you choice of either June 15 to July 4, or August 10 to 27.

We furnish song books and tent free when desired. Can bring singer or come alone. Have had years of experience as pastor and evangelist. Home address, Jonesboro, Ark.

Norris Greer,
Conference Evangelist.

4 Alarming Perils 4

Which are Confronting the Church and the World Today.

THE COMING CRASH: Or Some Startling Evidence of the Alarming but Evergrowing Hostility Between the Gigantic Trusts and Labor Unions of These Last Days, and the Terrible Woes Predicted in the Word of God, Towards Which These Organized Forces are Rapidly but Surely Drifting. By A. Sims. New edition, revised and enlarged. The vital question as to whether a Christian should belong to a Labor Union is fully discussed, and seven Scriptural reasons are given against any such affiliation. Paper covers, 25c.

SOCIALISM EXPOSED: Its Anti-Christian Character shown up. Shows that it is antagonistic to all the fundamental doctrines of the Bible, and proposes a godless substitute for the same; that it is opposed to the divine ordinance of marriage and the family life, and is in short a system of bare-faced revolution, being identical in spirit and aim with Anarchy and Bolshevism. Closes with a chapter on the only infallible cure for all the social evils of mankind. Paper covers, 25c.

THE COMING WORLD CHURCH UNION: A Stepping-Stone to Antichrist. By A. Sims. By unanswerable facts shows that the Federal Council of Churches in all its affiliations and agencies, is headed towards Church Federation, and is really one of its most powerful auxiliaries; that the whole movement is surely and swiftly preparing the way for Antichrist. Four powerful reasons are given why every loyal Christian throughout the land should take his stand against this great octopus which is coming. 1. World Church Federation caters to the flesh, and meets with the approval of the world. 2. It will result in tyranny and persecution of the worst kind. 3. It will be at the expense of Faith and Truth. 4. It numbers among its most prominent advocates men who are pronounced higher critics and who bitterly oppose the Bible doctrine of the Second Coming of Christ; concluding with a chapter on The Delusions of a Federated Church. Paper covers, 25 cents.

SPIRITUALISM EXPOSED: Gives the following nine reasons why it should be avoided and condemned. 1. Because it has been strictly forbidden by God Himself. 2. Because Spiritualism substitutes faith in demons for faith in the living God. 3. Because it supersedes the authority of God's Word by a pretended new revelation. 4. Because of its daring denial of the Deity of Jesus Christ. 5. Because it blasphemously dishonors the Holy Spirit. 6. Because of the disastrous consequences it often entails, even in this life, on those who indulge in it. 7. Because of the fearfully pernicious character of its doctrines. 8. Because, as Spiritualists themselves admit, deceiving spirits exist by millions. 9. Because of the awful consequences denounced against it in the world to come. By A. Sims. New Edition, revised and enlarged. Paper covers, 25c.

PENTECOSTAL PUB. CO.

FOR SALE STOCK OF DRY GOODS

NOTIONS
CLOTHING
SHOES AND
FURNITURE

A REAL UP-TO-DATE STORE

G. E. McAtee - Wilmore, Ky.

Gospel Tents

Smith Manufacturing Company,
DALTON, GA.
22 Years in Business.

EVANGELISTS' SLATES

ADAMS, E. T.
Two open dates, June 10 to July 13.
Graham, Ky., July 18-27.
Home address, Wilmore, Ky.

ANDERSON, T. M.
Jackson, Ohio, June 13-22.
Akron, Ohio, June 27-July 6.
Omaha, Neb., July 11-20.
Sebring, Ohio, July 22-27.

ASBURY COLLEGE GOSPEL TEAM.
Erny, Phillips, Berington, Furman.
Richmond, Ky., June 3-15.
Irvine, Ky., June 17-29.
Conesville, Ohio, July 1-13.
Carmichael, Pa., July 16-27.
Mansfield, Ohio, July 29-Aug. 10.

ATKINSON, THELMA.
(Singing Evangelist.)
Letts, Ind., July 4-14.
Home address, Taylor University, Up
land, Ind.

AYCOCK, JARRETTE AND DELL.
Evansville, Ind., June 1-15.
Cleveland, Ohio, June 18-July 13.
Home address 2109 Troost Ave., Kansas
City, Mo.

BALSMER, A. F. AND LEONORA T.
Jackson, Mich., June 1-15.
Pittsburgh, Kan., June 20-July 6.
Home address, 12 Taylor, Topeka, Kan.

BENJAMIN, F. H.
(Song Evangelist.)
Vincennes, Ind., June 18-30.

BROWNING, RAYMOND.
Lancaster, S. C., June 8-22.
Connell's Springs, N. C., Aug. 1-10.
Hendersonville, N. C., Aug. 14-24.

BRYAN, GERALD F.
Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Iuez, Ky., Sept. 4-14.
Home address, Normal, Ky.

CALIN, W. R.
Loomis, S. Dak., June 2-15.
Carthage, S. D., June 17-29.

CALEY, ALLAN W.
Hinton, Ky., June 9-29.
Open date, June 29-July 13.
Brown's Chapel, Ky., July 14-27.

CANADAY, FRED.
Jamestown, N. Dak., June 19-29.
Perrdale, Wash., July 24-Aug. 4.
Yakima, Wash., Sept. 7-21.

CLARK, C. S.
Coyle, Okla., June 15-29.
Yale, Okla., July 6-20.
Home address, 808 Ash, Guthrie, Okla.

COLEMAN, PAUL.
Dayton, Ohio, June 8-23.
Terre Haute, Ind., July 9-21.
Harmony, N. C., Aug. 6-18.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COLLIER, J. A.
Hall, Ala., June 8-22.
Open date, July.
Permanent address, 1917 Cephas Ave.,
Nashville, Tenn.

CONLEY, PROF. C. C.
(Song Evangelist.)
Georgetown, Ky., June 8-22.
Home address, 586½ North Howard St.,
Akron, Ohio.

**CHAMMOND, PROF. C. C. AND MAR-
GARET.**
(Singer and Evangelist.)
Monroe, Mich., June 18-July 13.
Millsburg, Ohio, July 31-Aug. 10.
Home address, 816 Allegan St., Lansing,
Michigan.

COX, F. W.
Caro, Mich., June 27-July 6.
Millsburg, O., July 31-Aug. 10.
Open dates, June 5-25, July 9-29, Aug.
15-31.

COOKE, GEORGE WELLS.
Perryville, Md., June 1-22.

DICKERSON, H. N.
Dalesburg, Ky., June 15-29.
Rush, Ky., July 6-20.

DONOVAN, JACK.
Covington, Okla., June 1-22.
Millville, N. J., July 2-28.
Glassboro, N. J., Aug. 2-17.
Home address, 682 W. Main, Thonow,
Indiana.

DUNAWAY, O. M.
Lincoln, Neb., June 12-17.
Jamestown, N. D., June 19-29.
Millport, Ala., July 6-20.
Simpson Park, Mich., July 25-Aug. 3.
Eaton Rapids, Mich., Aug. 4-10.
Indian Springs, Ga., Aug. 12-18.
Sandy Lake, Pa., Aug. 19-28.
Fig. N. C., Aug. 29-Sept. 7.
Home address, 216 N. Candler St., Dor-
tur, Ga.

EDEN, THOS. F. AND ETHEL.
Hurlock, Md., June 8-22.
Audubon, N. J., June 23-July 3.
Taylor, Tex., July 13-27.

ETHELGEORGE, PROF. W. J.
Kuttawa, Ky., June 1-29.

ELLIS, W. E.
Sheffield, Ala., May 11-June 15.
Florence, Ala., June 19-July 6.
Dora, Ala., July 7-20.

ELLIS, G. EDWIN.
Open dates, May 16-June 20. July 1-13.
Fayette, Iowa, July 17-27.
Home address, University Park, Ia.

FLEMING, JOHN.
Reading, Pa., June 20-30.
Muncie, Ind., July 4-14.
Ashtabula, Ohio, July 25-Aug. 3.
Ramsey, Ind., Aug. 8-12.
Holland, Mich., Aug. 21-31.
Home address, 317 Holt St., Ashland,
Ky.

FLEMING, BONA.
Indianapolis, Ind., June 9-29.
Maryville, N. B., June 27-July 6.
Malden, Me., July 10-20.

FLANNERY, B. T.
St. Croix Falls, Wis., June 8-22.
Chandler, N. Dak., June 27-July 6.
Crandon, Wis., July 10-Aug. 3.
Bowersville, O., Aug. 7-17.
California, Ky., Aug. 15-24.
Home address, Rt. 2, Clam Falls, Wis.

FOUNTAIN EVANGELISTIC PARTY.
Noel, Mo., June 1-15.
Home address, Sulphur Springs, Ark.

FUGETT, C. B. AND WIFE.
Richmond, Ind., June 8-22.
Bluffton, Ind., July 10-20.
Ironton, Ohio, July 25-Aug. 3.
Lynn, Ind., August 10-24.
Huntington, W. Va., Aug. 30-Sept. 14.
Home address, Normal, Ky.

GAAR, J. E.
Springfield, Tenn., June 15-29.
Crowley, La., July 4-13.
Mansfield, Ark., July 17-27.
Home address, Des Moines, Ia., Box 489.

GADDIS, TILDEN H.
Idaho-Washington Dist. Camp, June 4-15.
Colorado Springs, Colo., June 19-29.
Denver, Colo., July 4-13.
Defiance, Ohio, July 18-August 3.
Home address, 3806 Isabella Ave., Cin-
cinnati, Ohio.

GILLEY, W. R.
Clinton, Ind., June 10-July 6.
Murphysboro, Ill., July 10-27.
Buckhart, Mo., August 14-31.
Home address, Olivet, Ill.

GLASCOCK, J. L.
Open date, June 1-22.
St. Louis, Mo., June 29-July 13.
Open date, July 14-27.
Robinson, Maine, Aug. 1-10.
Open date, Aug. 11-24.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GLEASON, RUFUS H.
Home address, Ashville, N. Y.

GREEN, JIM H.
Mocksville, N. C., June 15-July 20.
Camp Free, N. C., Aug. 1-12.
Mockville, N. C.

GUINN, H. M., EVANGELISTIC PARTY.
Corsicana, Tex., June 1-15.

HALLMAN, W. R. AND WIFE.
Atlanta, Neb., June 12-22.
Home address, 6537 Kenwood Avenue,
Chicago, Ill.

HAMES, J. M.
Marion, Mich., August 9-17.
Home address, Greer, S. C.

HEWSON, JOHN E.
Atlanta, Neb., June 12-22.
Open date, June 27-July 13.
West Port, Ind., July 14-14.
Kittanning, Pa., July 18-28.
Bluffton, Ind., July 13-Aug. 10.
Hartselle, Ala., Aug. 14-24.
Circleville, Ohio, Aug. 25-31.
Knoxville, Iowa, Sept. 4-16.
Home address, 127 N. Chester Ave., In-
dianapolis, Ind.

HILL, WILL EVANGELISTIC PARTY.
Atlanta, Ga., June 1-15.
Hillsboro, Ga., July 1-16.
Kennedy, Ala., July 20-31.
Home address, Atlanta, Ga.

HODGIN, DANIEL G.
Terre Haute, Ind., June 1-22.
Indianapolis, Ind., June 25-July 13.

HOLLENBACK, ROY L.
Portland, Ind., June 13-29.
Economy, Ind., July 3-13.

HUNT, JOHN J.
Manville, Ill., June 22-July 6.
Home address, Media, Pa.

IRICK, ALLIE AND EMMA.
Sweetwater, Tex., June 6-16.
Wichita Falls, Tex., June 19-29.
Burkburnett, Tex., July 4-14.
Goddard, Ky., July 17-27.
Clyde, Tex., August 1-10.
Bonnie, Ill., Aug. 15-23.
Dowie, Texas, Aug. 29-Sept. 8.
Sheridan, Wyo., Sept. 12-25.
Home address, Pilot Point, Texas.

JOHNSTON, A. H. AND WIFE.
Andover, Ohio, June 11-22.
Akron, Ohio, June 27-July 6.
Open date, July 10-20.
Home address, 800 Princeton St., Akron,
Ohio.

JOHNSON, ANDREW.
Middlesboro, Ky., June 5-20.
June 20-July 4.

KENNEDY, ROBERT J.
Van Alstyne, Tex., June 8-22.
Fintonia, Texas, June 23-July 6.
Lancaster, Tex., July 13-27.
Home address, Dallas, Tex., Sta. A.

KIEFER, R. J.
Monongahala, Pa., June 1-22.
Mannington, W. Va., June 24-July 13.
Home address, 1515 Cleveland Ave., Co-
lumbus, Ohio.

KRAHL, MARTHA.
(Song Leader, Children's and Young
People's Worker.)
Coyle, Okla., June 15-29.
Yale, Okla., July 6-20.
Home address, 808 E. 9th St., Oklahoma
City, Okla.

LAMB, JOHN E.
Open dates for July and August.
Address Wilmore, Ky.

LANCASTERE, C. H.
Winfield, Ala., June 1-12.
Kansas, Ala., June 15-21.
Open June 22-July 13.
Home address, Jasper, Ala.

LINN, JACK AND WIFE.
June and July, open dates.

LINDLEY PAUL B.
Alton, Kan., June 5-15.
Home address, 750 Miami St., Urbana, O.

LOVELESS, W. W.
Bradford, Pa., June 19-July 27.
Warren, Pa., July 29-Aug. 17.
Home address, London, Ohio.

LITRELL, V. W. AND MARGUERITE.
Haden, Neb., June 5-22.
Home address, 425 N. Sumner St.,
Beatrice, Nebraska.

LYTLE, W. E.
Dobson, N. C., June 11-21.
Open dates, July 1-August 21.
Home address, Troy, Ohio.

LUDWIG, THEO. AND MINNIE E.
Loretto, Minn., June 5-15.
Chadron, Neb., June 18-29.
Chicago, Ill., July 13-27.
Home address, 772 N. Euclid Ave., St.
Louis, Mo.

McBRIDE, J. B.
Hurlock, Md., June 8-22.

MacCLINTOCK, J. A.
Berry, Ky., June 8-22.
Wilmore, Ky., June 22-July 13.
Callis Grove Camp, July 30-Aug. 10.
Bowersville, Ohio, August 11-17.
Open, August 18-31.
Home address, Richmond, Ky.

McCALL, F. P.
Jacksonville, Fla., June 3-15.
Open date, June 22-July 20.
Bishop, Ga., July 27-August 10.

McCORD, W. W.
King's Mountain, N. C., June 2-15.
Clover, S. C., June 16-29.
Birmingham, Ala., June 30-July 13.
Sale City, Ga., July 17-27.
Laport City, Iowa, July 30-Aug. 17.
Kearney, Neb., Aug. 21-31.
Altavista, Va., Sept. 10-21.
Brevard, N. C., Sept. 22-Oct. 5.

MACKET SISTERS.
Atlanta, Ga., June 13-29.
Pittsburgh, Pa., July 7-21.

MANLY EVANGELISTIC TEAM.
Norcross, Minn., June 4-22.
Home address, Naperville, Ill.

MARVIN, V. R.
Hugo, Colo., June 4-22.
LaJunta, Colo., June 25-July 13.
Home address, 537 S. St. Clair St., Wich-
ita, Kan.

MILLER, L. J.
Asheboro, N. C., June 8-29.
Mt. Lake Park, Md., July 3-13.
Collins, Miss., July 20-Aug. 3.

MINGLEDORFF, O. G.
Palmouth, Ky., June 4-22.
Gordon, Neb., June 24-July 6.
Nashville, Tenn., July 17-August 3.
Home address, Wilmore, Ky.

**MITCHELL, LEROY J., EVANGELISTIC
PARTY.**
Fulton, Ill., May 25-June 22.

MOLL, EARL B.
Biloxi, Miss., June 15-27.
De Soto, Miss., July 2-11.

MOORE, GEORGE A. AND EFFIE.
Elwood, Ind., June 8-22.
Monroe, Ind., July 3-13.
Home address, 1204 Comer Ave., In-
dianapolis, Ind.

MORRIS, ESSIE.
Springfield, Tenn., June 15-29.
Greenbrier, Tenn., July 13-30.

MORROW, HARRY.
Hinton, Ky., June 8-29.
Manville, Ill., June 30-July 6.
Open date, July 7-23.
Home address, 424 S. Scoville Ave., Oak
Park, Ill.

PAUL, JOHN.
Red Rock, Minn., June 26-July 6.
Mt. Lake Park, Md., July 8-13.
Sebring, Ohio, July 13-28.

POLLOCK, G. S. AND WIFE.
Delanco, N. J., June 27-July 6.
Home address, Wilmore, Ky.

POWERS, P. RAYMOND.
Kimmunity, Ill., June 9-29.
Home address, 307 W. Mulberry, Bloom-
ington, Ill.

REIDMON, J. E. AND ADA.
Ellington, Mich., June 1-22.
Caro, Mich., June 26-July 20.
Whitcomb, Ind., July 26-Aug. 10.
Carthage, Ky., Aug. 15-24.
Milltown, Ind., Oct. 5-28.
Elmdale, Mich., Nov. 2-23.

REID, JAMES V.
Belton, Tex., June 1-15.
Ozark, Ala., June 22-July 6.
Home address, 3233 Hemphill St., Ft
Worth, Texas.

RIDOUT, GEORGE W.
Pittsburgh, Pa., June 1-16.
Otsego, Minn., June 12-22.
Corinth, Ky., June 29-July 13.
Douglas, Mass., July 18-28.
Open date, August 1-11.
Portage, Ohio, Aug. 14-24.
Dyer, Tenn., Aug. 28-Sept. 8.
Permanent address, Wilmore, Ky.

RICH, N. W.
Orange, Cal., June 5-15.
Yakima, Wash., July 26-July 13.
Culver, Ore., July 15-27.

RINEBARGER, C. C.
Lincoln, Neb., June 13-23.
Grand Rapids, Mich., May 25-June 8.

ROBERTS, T. P.
Salem, Ill., June 1-22.
Jonesville, Ky., June 25-July 16.
Dayton, Ohio, July 17-27.
Bowersville, Ohio, July 30-Aug. 17.
Home address, Wilmore, Ky.

SHANK, MR. AND MRS. R. A.
Kittanning, Pa., June 1-15.
Marion, Ohio, June 19-29.
Port Wayne, Ind., July 6-20.
Home address, 191 No. Ogden Ave., Co-
lumbus, Ohio.

SHEPMIRE, ALICE G.
(Song Evangelist.)
Silica, Ohio, June 1-22.
Home address, Troy, Ohio.

SLATER CHAS. L. AND WIFE.
Jenden, Ohio, June 26-July 6.
Campo, Colo., July 18-27.
Ellwood, Ind., June 10-22.

SMITH, JAMES M.
Monticello, Miss., July 6-18.
Webb, Miss., July 20-August 3.
Hattiesburg, Miss., Box 772.

TARVIN, E. C.
Stone, Ky., May 28-June 22.
Augusta, Ky., July.
Danville, Ky., August.
Home address, California, Ky.

**TAYLOR, JENKINS EVANGELISTIC
PARTY.**
New Brookland, S. C., June 1-22.
Johnston, S. C., June 29-July 11.
Home address, Barabaz, S. C.

THOMAS, JOHN.
Piqua, Ohio, June 6-15.
Livermore Falls, Me., June 22-July 4.
Old Orchard, Me., July 4-13.
Permanent address, Wilmore, Ky.

VANDALL, W. B. AND CASKEY, W. W.
(Gospel Musicians.)
Stockton, Ill., June 1-15.

VANDERSALL, W. A.
Bowling Green, Ohio, June 8-20.
Holgate, Ohio, July 6-27.
Permanent address, Findlay, Ohio.

VAYHINGER, M.
Graysville, Ind., June 22-July 6.
Burlington, Ind., May 18-June 8.

WATTS, E. E.
Jamestown, N. Y., May 27-June 22.
Ferry, Mich., June 25-July 13.
Home address, Sandy Lake, Pa.

WIBEL, L. E.
Ponca, Neb., June 1-22.
Home address, 317 So. Bennett St., Bluf-
ton, Ind.

WILLIAMS, J. E.
Freeport, Mich., June 15-29.
Waterloo, Ia., July 4-14.
Webb, Ky., July 17-27.
Fithian, Ill., July 30-Aug. 17.

WILLIAMS, L. E.
Oxford, Ky., June 8-22.
Ridgeview, Pa., July 1-7.
Open date, July 7-24.
Bivens, Tex., July 25-Aug. 3.
Open date, August 4-17.
Home address, Wilmore, Ky.

WILLIAMS, STEPHEN B.
Tiffin, Ohio, May 21-30.
Urania, Ia., June 1-11.
Home address, Monroe, La.

WIREMAN, C. L.
Wrenger, Ky., June.
New Boston, Ohio, July 8-20.
East Point, Ky., Aug. 7-24.

Oil Springs, Ky., Aug. 25-Sept. 7.
Home address, 17 West 4th St., Covington, Ky.

YATES, W. B.
Pavonia, Ind., June 12-22.
Red Rock, Minn., June 26-27 July 6.
Omaha, Neb., July 8-10.
Ames, Iowa, July 11-20.
Des Moines, Iowa, July 24-Aug. 3.
Camp Sychar, Ohio, Aug. 7-17.
Lake Arthur, La., Aug. 27-31.
Greenville, Tenn., Sept. 8-21.

YOUNG, ROBERT A.
Benedict, N. D., June 18-25.
Junction City, Ky., June 4-15.
Chandler, N. Dak., June 27-July 6.
Address, Wilmore, Ky., or 17 Monongahela St., Charleston, W. Va.

CAMP MEETING CALENDAR

COLORADO.

Twentieth Annual Pike's Peak Holiness Camp Meeting, Colorado Springs, Colo., June 19-29. Workers: Rev. Joseph H. Smith, Mrs. J. H. Smith and Rev. Tilden H. Gaddis. Address P. W. Thomas, 540 W. Monument, Colorado Springs, Colo.

GEORGIA.

Sale City Holiness Camp Meeting, Sale City, Ga., July 17-27. Workers: Rev. P. T. Baker, Rev. John A. Wood and Rev. W. W. McCord. Rev. H. T. Roddy and wife in charge of singing.

ILLINOIS.

Bonnie Camp Meeting, Bonnie, Ill., Aug. 15-25. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Rev. Etta Innis Shirley. Prof. John E. Moore. W. T. Lawson, Cor. Sec., Box 229, Benton, Ill.

Beulah Park Holiness Association Camp Meeting, Eldorado, Ill., Aug. 28-Sept. 7. Workers: Revs. Charles H. Babcock, Joseph Owen, R. A. Shank and wife, Rev. Mayo Bowles in charge of platform. Address J. M. Keasler, Secretary, Omaha, Ill. Normal, Ill., Annual Camp Meeting, Central Illinois Holiness Association, August 22-31. Workers: Rev. J. P. McBride, Rev. Andrew Johnson, Rev. Frank Watkins, song leader. Mrs. Della B. Stretch, children's leader. Address Mrs. Bertha C. Ashbrook, Tallula, Ill.

Charleston, Ill., Pilgrim Holiness Camp Meeting, July 18-27. Rev. R. G. Finch, evangelist. The preachers of the district will assist. Address Rev. W. M. Hall, Charleston, Ill., or Rev. D. C. Shearer, 1201 Armstrong Ave., St. Louis, Mo. Manville, Ill., June 22-July 6. Workers: J. J. Hunt, Harry Morrow, Singers, Prof. J. Warren Lowman and wife. Wilder Hooper, Sec., Manville, Ill.

INDIANA.

Decatur County Interdenominational Holiness Association Camp, July 4-13. Sam Hodson Grove, Near Letts, Ind. Workers: Rev. John Hewson, Miss Edith Dearmin, Miss Thelma Atkinson. Bryansburg, Ind., Holiness Camp, Aug. 22-31. Workers: Rev. W. J. Crider, Rev. J. F. Woods, George and Effie Moore. Charles S. Cleek, Sec., Madison, Ind.

IOWA.

Des Moines, Ia., Annual Camp Meeting, Iowa State Holiness Association, July 25-August 3. Workers: Rev. Will H. Huff and Will Yates. Address Dr. C. Nysewander, 1154 W. 14th St., Des Moines, Ia.

KANSAS.

Thirty-fifth Annual Camp Meeting of the Kansas State Holiness Association, Beulah Park, Kan., August 14-24. Workers: Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Prof. Kenneth Wells and wife. W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kan.

Annual Tabernacle Meeting in Eldorado, Kan., July 17-27. Workers: Rev. J. L. Brasher, D.D., Geo. D. Reep and wife. Address F. J. Unger, Rt. 2, Eldorado, Kan.

KENTUCKY.

Hurricane, Ky., Camp Meeting, August 21. Workers: Rev. W. E. Lytle, Rev. Mack Harper, Brother Romey Martial. Address John W. Moore.

Calisburg, Ky., Camp, July 30-Aug. 10. Workers: Rev. A. A. McClintock, F. T. Eden and sister, song leader. Mrs. A. E. Smith, pianist. I. H. Driskell, Secretary, Milton, Ky.

Seventh Annual Camp Meeting, Wiborg, Ky., June 19-29. Workers: Rev. John Butten, Rev. Charles A. Peters, Rev. Charles B. Kolb. Address Rev. Charles B. Kolb, Wiborg, Ky.

MARYLAND.

Seventeenth Annual Holiness Camp, Washington-Philadelphia District, Church of the Nazarene, Copson Park, Leslie, Md., August 8-17. Workers: Evangelist J. C. Benson, J. N. Nielson, and pastor of the district. Write W. D. Shelor, Lansdale, Pa.

MASSACHUSETTS.

Fourth Annual Camp Meeting New England District, Church of the Nazarene, North Reading, Mass., June 27-July 6. Workers: John M. Goodwin, D.D., H. P. Reynolds, D.D., Rev. F. C. Smith, will have charge of music and singing. Address E. T. French, 10 Story Ave., Lynn, Mass.

MINNESOTA.

Red Rock Camp Meeting, Newport, Minn., June 26-July 6. Workers: Rev. John Paul, Rev. Thomas C. Henderson, Mrs. Iva D. Vennard, Wm. B. Yates, Mrs. E. O. Rice, Mrs. F. P. Atkins, Secretary, 1042 Brand St., St. Paul, Minn. Hennepin County Holiness Camp. Workers: Theodore and Minnie E. Ludwig, and Sylvester T. Ludwig, cornetist. Address Rev. G. A. Wolff, Loretto, Minn. Eighth Annual Camp Meeting of the Chippewa Holiness Association, Monte-

video, Minn., May 30-June 8. Workers: Rev. John E. Hewson, Rev. Jack Linn and wife. Karl Disinger, Sec., Watson, Minn. Corcoran, Minn., Camp, June 5-15. Workers: Rev. Theo. and Minnie E. Ludwig, Rev. E. E. Wordsworth, song leader, Sylvester Ludwig, cornetist, Miss Enlie Lovejoy, pianist. H. M. Hiller, Secretary, Osseo, Minn.

MISSOURI.

Deepwater, Mo., July 25-Aug. 4. Workers: Roy L. Hollenback, evangelist, and L. W. Slag, song leader. Address J. C. Reader, Deepwater, Mo. Alba, Mo., August 8-17. Workers: Roy L. Hollenback, evangelist. Address Miss Margaret Wilson, Alba, Mo.

Mc. Zion, (Ava.) Mo., Annual Camp Meeting of the Ozark Holiness Association, Aug. 7-17. Workers: G. A. Pegram, C. E. Woodson, A. L. Crumley and T. F. Evans. Address Elmer E. Dale, Route 1, Ava, Mo.

NEBRASKA.

Nebraska State Holiness Association Camp, Epworth-Lake Park, Lincoln, Neb., June 13-22. Workers: Rev. W. Huff, Rev. Joseph H. Smith, Rev. C. M. Dunaway, C. C. Rinebarger and wife, music and children's work. Write Miss Nettie Williams, College View, Neb.

Tri County Holiness Association Camp, Atlanta, Neb., June 12-22. Workers: Rev. John E. Hewson, Bro. and Sister Willard Hallman, leaders of song. Bessie Baker, Secretary, Atlanta, Neb.

NEW JERSEY.

Glassboro, N. J., Holiness Camp Meeting, August 8-17. Workers: Rev. Jack Donovan, Rev. G. L. Helsby, Rev. R. W. Ives and wife, Rev. John Hankins, Rev. Raymond Hankins and wife. Write H. B. Marshall, Glassboro, N. J. Fletcher Grove Holiness Camp Meeting, Delanco, N. J., June 27-July 7. Workers: Rev. Chas. H. Babcock, Rev. and Mrs. G. S. Pollock. Mr. Frank E. Perkins, Secretary, Delanco, N. J.

Aura Holiness Camp Meeting, Aura, N. J., July 15-27, inc. Workers: Rev. John F. Owen, Rev. and Mrs. G. S. Pollock. Miss Elizabeth R. Dilks, Secretary, Monroeville, N. J.

National Park Holiness Camp Meeting, National Park, N. J., August 1-10, inc. Workers: Rev. John F. Owen, Rev. John Norberry, Rev. Clara Boyd, Mrs. Elizabeth Comri, Miss Ruth E. Norberry, W. B. Woodrow, Secretary, Collingswood, N. J. Groveville Camp Meeting, Groveville, N. J., near Trenton, Aug. 15-24. Workers: Rev. A. L. Whitcomb, Mrs. Elizabeth Comri, Miss Ruth E. Norberry, Rev. Geo. Q. Hammel, Director, Delanco, N. J.

Local Preachers Holiness Camp Meeting, Delanco, N. J., August 29-Sept. 7, inc. Workers: Rev. Howard W. Sweeten, Mr. Bert W. Sparks, W. B. Woodrow, Secretary, Collingswood, N. J.

NEW YORK.

Moerss Camp Meeting, Moerss, N. Y., July 25-Aug. 10. Workers: C. H. Babcock, A. L. Whitcomb, Fred Sufeld, John Scobie, Tillie Albright and others. Singing in charge of Mrs. Fred Sufeld. Address Kenneth F. Fee, Secretary, Moerss, N. Y.

Victory Grove, Schenectady, N. Y., June 26-July 6. Workers: Rev. G. Arnold Hodgkin, Capt. Chas. T. Potter and others. Alvin Young, in charge of singing. Alvin Young, Secretary, Northville, N. Y.

Camp Meeting, Prineas Ave., Freeport, L. I., N. Y. Workers: Rev. Andrew Johnson, D.D., Rev. Frank Arthur. Music in charge of Taylor University Male Quartette. Send for information to H. J. Cornell, 109 Burling Ave., Flushing, L. I.

NORTH CAROLINA.

Camp Free, Connelly Springs, N. C., Aug. 3-12. Workers: Rev. Raymond Brown, C. E. Wimberly and Clovis Chappel. Address Jim Green, Mocksville, N. C.

NORTH DAKOTA.

Jamestown, N. Dak., Camp Meeting, June 20-29. Workers: Dr. J. L. Brasher, Rev. Charles D. Dunaway, Dr. S. A. DeFord, Fred Canada, song leader, Stella McNutt, children's leader. F. W. Gress, Secretary, Steele, N. D.

OHIO.

Bowersville Holiness Camp Meeting, Bowersville, Ohio, August 7-17. Workers: B. T. Flanery, T. P. Roberts. Song Leader: R. A. Robinson. Address Isaac F. Andrews, Bowersville, Ohio. Annual Meeting Miami Valley Holiness Association, Dayton, Ohio, July 17-27. Workers: W. R. Cox, T. P. Roberts, Charles Mourer, Rev. C. B. Ralsch, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley. Address J. L. Gennett, 33 North Kilmer St., Dayton, Ohio.

Sharon Center, Ohio, Camp Meeting, July 25-Aug. 3. Workers: Rev. C. W. Butler, Miss Anna McGhie, W. R. Hallman and wife. Rev. A. H. Perry, Sec., Shreve, Ohio.

Bowling Green, Ohio, June 8-29. Workers: W. A. Vandersall, Moser Sisters. Address Rev. H. C. Stimmel, Bowling Green, Ohio.

Holgate, Ohio, July 6-27. Evangelist W. A. Vandersall, Address Rev. C. O. Good, Holgate, Ohio. Mt. Vernon, Ohio, Aug. 7-17. The Ohio State Camp Meeting (Camp Sychar). Workers: Rev. H. C. Morrison, Rev. Bud Robinson, Rev. John Owen, Rev. Guy Wilson, Rev. E. Stanley Jones, Prof. W. B. Yates, Miss Anna McGhie, Mrs. Sadie Mishey and Miss May C. Gorsuch. E. E. Shiltz, Secretary, Shadyside, Ohio.

OKLAHOMA.

Woodward Co. Holiness Association Camp, Sharon, Okla., August 21-31. Miss Clara A. Meeker, evangelist. C. C. Greenwald, Secretary.

Elm Grove Interdenominational Holiness Camp Meeting, Cement, Okla., August 7-24. Workers: Rev. Oscar B. Lyon, Rev. N. E. Wood, Miss Bertha Pults, song leader, Mrs. J. G. Payton, pianist, Mrs. N. E. Wood and Mrs. Oscar B. Lyon, children's workers. Mrs. H. A. Bartlett, Secretary, Cement, Okla., Route 3.

THE WORLD'S PANACEA.

By W. A. Swift.

CONTENTS.

Christianity the World's Emancipation.
Pagans Nations—Nations Which Have
Rejected Christianity for Other Religions.
China and Confucianism.
Japan and Buddhism.
India and Hinduism.
Russia and Bolshevism.
The Mohammedan World: Turkey, Africa, India, and Egypt.
South America, Mexico and Roman Catholicism.
Jews and Their Attitude Toward Christianity.
Perverted Christianity.
Darwinism.
Germany and Higher Criticism.
France, England and Protestantism.
World Conditions When Christ Was Born.
United States Only Nation Founded Upon the Bible.

New book just off the press. Different to other books. It deals with practically all nations and age of the world and discusses most of the modern questions of this age. Prominent preachers and laymen are commending it. The whole family, young and old, delight to read it. A valuable asset to a library. First order by mail for the book came from W. J. Bryan.

WHAT OTHERS SAY.

"The volume deals with world situations and conditions as they exist today."—NASHVILLE (Daily) BANNER.

"The author of this interesting volume has crowded into its 228 pages an astonishing amount of information."—CENTRAL METHODIST.

"The author's style is rather striking, and his use of concrete facts arrests attention and conveys information."—DR. ROWE, Book Editor, M. E. Church, South.

"You have written a very interesting and readable book and have covered with thoroughness the ground proposed in the outline of your table of contents."—CURTIS B. HALEY, Assistant Book Editor.

"The author of this well-arranged book is one of our General Evangelists who has been pastor and editor. He has carefully gleaned information which shows that Protestant Christianity is the hope of the world, is indeed the panacea of individual and social ills."—A. F. SMITH, Editor of Nashville Christian Advocate.

"It is crammed full of valuable information on so many lines, and should have a wide circulation."—A. F. STEM, General Evangelist.

"It is a wonderful book. All my family wanted to read it."—LAYMAN.

"You deal with facts not philosophy."—A PROMINENT PREACHER.

"One cannot read the volume without being impressed with the sincerity with which he deals with his subject; and that he has given it long and careful study is manifest throughout. From many and varied sources he has drawn a wealth of material. As a traveler in four continents, he has gained first-hand knowledge of world-situations, and he has made wide exploration in the field of literature, quoting freely the best thoughts of outstanding writers and speakers."—COKESBURY PRESS.

"He covers all nations and religions in a rapid survey and shows that countries are blessed or blighted by their faith. His book bristles with facts and incidents which enforce the basic truths of human life."—METHODIST QUARTERLY REVIEW.

Others have said the book should be in the Mission Study Course and Conferences for young preachers. Over two hundred of the most prominent persons of the world quoted in proof of facts presented.

Send your order for the book and if not pleased return it immediately and money will be refunded. PRICE \$1.25.

Order of PENTECOSTAL PUBLISHING COMPANY, 533 South First Street, Louisville, Ky.

OREGON.

Camp Meeting at Cottage Grove, Ore., July 17-27. Workers: Rev. Ira M. Hargett, D.D., Dr. S. A. Danford. Clyde Humphrey, Cottage Grove, Ore., Secretary.

PENNSYLVANIA.

Kricktown, near Reading, Pa., Annual Camp Meeting, July 18-27. Workers: Theo. Elsner and wife, Guy Wilson and the Rev. Sisters, singers and guitarists. Address Mrs. M. Behm, 1152 Perkiomen Ave., Reading, Pa.

Ridgeview Park, Pa., Camp, June 27-July 6. Workers: C. W. Ruth, Paul Reese, L. E. Williams, evangelists; Miss Esther Williams, song leader. Address Rev. O. G. Cook, Pres., Washington, Pa. or Rev. J. W. Schrader, Sec.-Treas., Newell, W. Va.

Annual District Camp Meeting of the Pilgrim Holiness Church of the Pennsylvania and New Jersey District, will be held at Beulah Park, Allentown, Pa., July 10-20. Workers: Seth C. Reese and G. Arnold Hodgkin. Address W. J. Crider, Nelson Ave., Allentown, Pa.

SOUTH DAKOTA.

Mitchell, S. Dak., Camp, June 27-July 6. Workers: Rev. H. C. Morrison, Rev. Joseph H. Smith, Jean K. Smith, Young People's meeting, Rev. H. W. Blackburn, song leader, Rev. J. G. Morrison, platform manager and leader of people's meeting. A. A. Truax, Sec., Mitchell, S. D.

Annual Camp Meeting Wesleyan Methodist Conference, Aberdeen, S. D., June 20-29. Workers: Rev. John Clement, evangelist, Rev. G. Edwin Ellis, song leader. J. C. McGovern, Sec.

TENNESSEE.

Vincent Springs, Tenn., Camp Meeting, August 28-Sept. 8. Workers: Rev. G. W. Ridout, Rev. Herman Turner and wife. Joe T. Hall, Secretary, Rt. 4, Dyer, Tenn.

VIRGINIA.

Southwest Virginia Holiness Association Annual Meeting, Salem, Va., August 1-10. Workers: Rev. Joseph Owen, Rev. P. R. Nugent. Rev. W. A. Murphree, song leader. Mrs. C. B. LeFevre, Secretary, Pembroke, Va.

WASHINGTON.

Whatcom County Holiness Association Camp, Ferndale, Wash., July 24-Aug. 3. Workers: Rev. Geo. T. Klein, Rev. W. E. Cox and Fred Canada, singer. A. O. Quail, Sec., Port Townsend, Wash.

WISCONSIN.

Viola, Wis., June 20-July 6. Beulah Camp Meeting, Workers: Rev. Preston Kennedy and others. Address Secretary, John J. Armstrong, Gillingham, Wis.

North Wisconsin Interdenominational Camp Association, Ridgeland, Wis., June 12-22. Workers: H. E. Copeland, and H. E. Fleming, A. L. Knapton, Pres., Warren Grove, Sec.

Second Annual Camp Meeting, Whole Bible Association of Wisconsin, Oregon, Wis., August 1-17. Workers: Bishop

Brown, Mr. Edson Crosby, Silver Bell Musicia; Mrs. Cora Harriman, and Rev. Jack Linn and wife. Address, Rev. Jack Linn, Oregon, Wis.

PELL CITY, ALABAMA.

I was assigned to this pastorate at our Conference last October. The church was in a very bad condition as most of our former members had moved away. The church had paid me but \$30 for the past six months, so I have been compelled to work in a cotton mill to support my family. Dr. W. W. McCord, one of our general evangelists, came to us two weeks ago, in company with his good little wife, and for two weeks he has shelled the enemy, while she has presided at the piano. Some predicted that Bro. McCord would not remain more than two or three days when he found out how poor and dead our people were, but Brother McCord surprised them and remained his full time of two weeks. As a result, we have had one of the best revivals our church has seen in some years. Five substantial members came to us; he had them make the pastor a pounding worth \$48. The church also gave me a \$25 suit of clothes. Brother McCord had them make a bona fide subscription of \$15 per week for my support, payable every two weeks. One of the new members, who is an overseer in the mill, pays \$2.50 per week. I have given up my job and will study and give my entire time to the pastorate. God certainly has used Dr. McCord to do the seemingly impossible. We wish the prayers of all.

Your humble brother in Christ,
P. V. Compton, P. C.

Pre-Inventory Clearance Sale

BIBLES BOOKS

India Paper Pocket Reference Bible

24 Copies of a pocket size minion type reference Bible, very thin, light and convenient, beautifully bound in morocco with overlapping edges, silk headband and marker, red under gold edges, very flexible and one of the neatest and best Bibles to be had for one to carry in pocket or handbag. A regular \$5.00 value. Our sale price, postpaid, **\$3.50**

Red Letter Illustrated Combination Teachers' Bible.

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography, and customs in Bible times, 40,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear bourgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price, 50c. Name in gold, 50c extra. Our sale price, \$8.00. Our special sale price, postpaid **\$3.20**

Large Type Concordance Bible

So many people have asked for a large type Bible with references and concordance only, that we have had it made up. It is self-pronouncing, good paper, fine morocco binding, overlapping edges, stamped in gold. On account of paper and leather being bought in a large quantity at a special quantity price, and a large edition being printed, we are enabled to sell this special Bible at an unheard **\$2.50** of low price. With patent thumb index, \$2.75.

Illustrated Pocket Bible

40 Copies of a pocket size ruby type Bible, size 3 1/2 x 5 1/2, less than 1 inch thick, beautifully illustrated, bound in a very fine piece of purple leather, with the overlapping edges. A regular \$3.00 value that we are offering in this sale **\$2.00** postpaid at

Large Type Church Bible

200 Copies of a large type cloth bound Bible suitable for church, Sunday school or Epworth League, or for home **90c.** Special price

Large Type India Paper Teachers' Bible

This is the largest type, self-pronouncing, India Paper Teachers' Bible on the market. It has the references, Bible dictionary, concordance, is King James Version, chapter numbers in figures—an extra fine and beautiful binding, calf lined and silk sewed. The Bible is a good value for \$14.00. The size of book is 5 1/2 x 8 1/2 inch thick; the weight is less than 2 lbs. We have 25 copies that we bought at a very special price and are offering them, each, postpaid, Or with the name in gold for \$10.00. **\$9.50**

Large Burgeois Type India Paper Bible

This book has the references and concordance, printed on fine imported India Paper, and it is a very small book considering the fact that it has such large clear type. The size is 5 1/2 x 7 1/2 x 3/4 in. thick, and weighs only 20 ounces. It is bound in morocco with overlapping edges, King James Version, and is a regular \$7.50 value that we are offering at a **\$5.00** special price of.

India Paper Pocket Reference Bible

This Bible has fine India Paper, references and concordance, a beautiful morocco binding with overlapping edges, red under gold edges, silk headband and marker, stamped in gold on back and backbone, size 3 1/2 x 6 in.; 3/4 in. thick, and weighs only 11 ounces. It is a regular \$5.00 value. We have a limited number of **\$3.50** them to offer for

Big Type Old Folks' or Home Bible

Beautifully bound in moroccotal, stamped in gold with gold lettering, extra large type, references and chapter numbers in figures, beautifully illustrated, with silk headbands and markers, family register, Bible atlas and maps in colors, size 7 x 9 1/2 x 1 1/2 in. thick. A beautiful, convenient book to take the place of the old style family Bible. This is a regular \$5.00 value that we are offering to send **\$3.00** postpaid for

Small Pocket Bible

Bound in moroccotal, stamped in gold, gold edges, silk headbands. Reg- **90c.** ular price \$1.55. Sale price

Illustrated Child's Bible

Pocket size, many beautiful colored illustrations, bound in dark blue cloth, stamped in gold on back and backbone, blue edges, good plain pronouncing type, some very attractive helps for young people. Regular price \$1.50. **90c.** Sale Price Same as the above with the large min- ion type. Regular price \$1.75; sale price, \$1.20.

Fine Pocket Bible

This special book is bound in a very fine piece of leather, leather lined to edge, overlapping edges, silk headbands and marker, red under gold edges, very flexible, ruby type, with maps and colors, stamped in gold. Regular cata- logue price, \$3.50. Sale price **\$1.25**

Scholars' Bible

Size 4x6, large pronouncing minion type, illustrated with simplified helps, bound in morocco, overlapping edges, stamped in gold. Regular price, \$3.50. **\$2.00** Sale price,

Black Type Reference Bible

This book has very large black face type, pronouncing, printed on a very thin Italian paper, with references, size 5x7. This is one of the newest Bibles on the market, giving one a very large type in a very small compass. Regular **\$3.00** price, \$4.70. Sale price

Illustrated Reference Bible

This book is beautifully printed and bound, with colored illustrations, minion type, references, maps, size 4 1/2 x 7; only 1/2 of an inch thick. A regular \$3.00 value that we are offering in this sale at **\$1.80**

Reference Hand Bible

Has a very fine binding, leather lined to edge, silk sewed, minion type, pronounc- ing, references and maps, red under gold edges, silk headbands and marker, size 4 1/2 x 7; only 3/4 in. thick. Cata- logue price \$7.00. Sale price **\$2.50**

Thinnest Bible in the World

It has the large clear pronouncing min- ion type, with references, an extra fine morocco binding, leather lined to edge, silk sewed, size 5 1/2 x 8 1/2 in. thick. Regular net catalogue price, \$10.00. **\$7.50** Sale price,

Same as the above with long primer type, without overlapping edges, a beau- tiful book, at the same price.

Christian Workers' Bible

Large long primer type, self-pronounc- ing, illustrated, Biblical encyclopedia, which is a dictionary and concordance combined, with all the subjects on salva- tion marked throughout the Bible in red, and each verse refers one to some other verse on the same subject. It also con- tains the family record, is beautifully bound in morocco with overlapping edges, size 5 1/2 x 8 1/2. The regular net price of this book is \$6.70. Our sale price **\$5.00**

Old Folks' Testament And Psalms

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full page illustrations. The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writ- ing of the different books. The Lord's Prayer is illustrated with 8 pages of pic- tures. This Testament is especially suit- able for old folks or small children, and is fine for home worship. Very Special Sale Price, **\$1.00** postpaid Same as above in fine morocco binding. Price, \$2.00. Same as above with words of Christ in red, \$2.20.

Christian Workers' Testa- ment.

30 Copies of a splendid type Christian Workers' Testament. This has every- thing in the New Testament pertaining to salvation underscored and marked; also a splendid index to this excellent feature. The regular price is 90c. Our sale price is **60c.** or 6 copies for \$3.00.

Vest Pocket Testament

49 Copies of a very bold black face type vest pocket Testament with a button flap fastener, bound in fine French morocco regular price \$1.95. **70c.** Sale price 24 Copies same as above, without button flap, \$1.25 value; special price, 75c. 32 Copies same as above with colored il- lustrations at sale price of 55c each.

Gold Dust

This is a very old book, made up of some of the choicest religious quotations in print. This wonderful collection has blessed many thousands of people and you should let it bless your life. We have 100 copies beautifully bound in cloth, stamped in gold, a good \$1.00 value that we are selling out at 30c each.

Billy Sunday, The Man and His Message

BY ELLIS. There are thousands of people who have heard this preacher and there are thou- sands who want to hear him. This book gives the story of his life with a large number of his great sayings and sermons. It is bound in genuine leather, published at \$3.00; sale price, \$1.00.

The Hereafter

BY REV. JOHN PAUL. Most every one is greatly interested in the subject of the hereafter. The reading of this book will prove suggestive and helpful. We have a limited number of copies that we are putting in this sale at 60c each.

Plain Thoughts on Faith and Life

BY W. P. CODDINGTON. This book deals with self-seeking, religion in the home, loss of conscience, a positive faith, skepticism, our work, our un- conscious faults and many other equally interesting subjects. 225 pages; neatly bound in cloth, a good \$1.25 value for 50c.

The Holy War

BY JOHN BUNYAN. Contains 272 double-column pages, illus- trated, and is said by many to be a greater book than "Pilgrim's Progress." We bought the remainder of an edition, as the plates have been destroyed. It is a good \$1.00 value that we are selling out for 50c.

The Preacher's Ideals and Inspirations

BY WM. J. HUTCHINS. This book deals with the preacher and his times, his sermons, his Bible, his teacher and his Master. If you are not a min- ister, it would be a good book to buy to give to a young preacher in your commu- nity. A good \$1.25 value that we are sell- ing out at 60c.

The Religion of the Incarna- tion

BY BISHOP E. R. HENDRIX. This is a book for the times, written sometime ago by this learned man. He deals with the fact of Christ, the master- piece of the Holy Spirit, the great Com- panion, the Immanent Christ, the life-giv- ing Christ. It is very highly commended by Dr. Ridout, who has recently read it. 270 pages, neatly bound in cloth—a good \$1.50 value that we are offering at 60c.

Kept for the Master's Use

BY FRANCES RIDLEY HAVERGAL. This is one of the most spiritual books to be found in the devotional classics. It is just the book to place in the hand of a young convert or a young man or young woman starting out in life. The book is neatly printed and bound—a regular \$1.00 value that we are offering at 50c.

The Letters of a Converted Boy to His Mother

BY REV. C. H. JACK LINN. Dr. Mantle says of this book: "These letters will incite those who read them to greater devotion and activity. They are brimful of vital affection, devotion, cour- age and fearlessness." The regular price is \$1.00; we are offering a limited number at 70c.

The Case Against Spiritual- ism

BY JANE T. STODDART. Following in the wake of a great tidal wave of spiritualism, a demand has arisen for a book which would marshal it in a sane, dispassionate and convincing way. One could hardly have this information. This book was published at \$1.50; we have a few copies left that we are closing out at 30c each.

The Modern Theory of the Bible

BY DR. SAMUEL A. STEEL. Believing the Bible to be the inspired Word of God, the author shows that the higher critics are all wrong and that the Bible is the inspired Word of God. This is practically a new book published at a net price of \$1.25; we are offering it in this sale at 75c.

Prophecies Fulfilled and Fulfilling

BY DR. H. C. MORRISON. There is no greater Bible study than the prophecies and their fulfillment. This book will be a real revelation and blessing to you. We have a limited number of copies that we are selling out at 70c each.

The Simple Gospel

BY BISHOP H. C. MORRISON. This volume contains 50 great sermons by one of the greatest preachers the south- land ever produced. We have received hundreds of commendations of these ser- mons. They are original and will prove a spiritual help and benediction to every one who reads them. Regular price, \$2.00; sale price \$1.20.

	Regular Price.	Sale Price.
Holy in Christ, by Andrew Murray	\$1.00	\$0.50
Talks to Children About Jesus	1.00	.50
With Christ in School of Prayer	1.00	.50
Christian Perfection. Godeby . . . . .	.25	.15
Life of John Wesley, Watson	1.00	.60
Life and Works of Josephus	2.50	1.75
Huribut's Story of the Bible	2.00	1.80
Old Thoughts in New Dress	1.00	.30
Model Housekeeper	1.50	.75
Half Hours with Great Preachers	2.50	1.75
Black Rock, By Ralph Connor	1.00	.50
Black Beauty	1.00	.50
Crucifixion of Philip Strong, Shel- don	1.00	.50
In His Steps. Sheldon	1.00	.50
Water of Life. By Kingley	1.00	.50
Coals of Fire, by Watson	1.00	.70
God's Eagles, by Watson	1.00	.70
Heavenly Life, by Watson	1.00	.70
Love Abounding, by Watson	1.00	.70
Our Own God, by Watson	1.00	.70
Steps to the Throne, by Watson	1.00	.70
Soul Food, by Watson	1.00	.70
White Robes, by Watson	1.00	.70
Stepping Heavenward, by Preu- ris	1.00	.50
New Life, by Andrew Murray	1.00	.50
Brooks' Addresses, by Phillips Brooks	1.00	.50
Christian Living, by Murray	1.00	.50
Daily Thoughts	1.00	.50
Drummond's Addresses	1.00	.50
Greatest Thing in the World, Drummond	1.00	.50
Natural Law in the Spiritual World, by Drummond	1.00	.50
Why Do You Not Believe	1.00	.50
Aesop's Fables	1.00	.50
A Child's Life of Christ . . . . .	.75	.40
A Child's Story of the Bible . . . . .	.75	.40
Little Lame Prince . . . . .	.75	.40
Wood's Natural History . . . . .	.75	.40
Bible Stories and Pictures . . . . .	.10	.08
Pictures and Stories of Jesus . . . . .	.10	.08
Hero of Hill House	1.00	.80
Mother's Stories of Old Testa- ment . . . . .	.75	.50
Mother's Stories of New Testa- ment . . . . .	.75	.50
The Child's Bible, by Robinson	1.50	1.00
Baby's Bible A B C . . . . .	.10	.05
Uncle Jim's Bible Stories	1.00	.50
Uncle Jim's Old Testament Stories	1.00	.50
Uncle Jim's New Testament Stories	1.00	.50
Boys of the Bible	1.00	.50
Story of Young George Wash- ington	1.00	.50
Story of Young Abraham Lin- coln	1.00	.50
Story of Benjamin Franklin	1.00	.50
Aunt Martha's Squirrel Stories. How the Chatterly Chipmunks Came to Dinner . . . . .	.15	.10
Pinkie's Cross Monday . . . . .	.15	.10
Thanksgiving at Grandpa Whis- pers . . . . .	.15	.10
Little Posie's Peace . . . . .	.15	.10
Johnnie's Right and Left Hand . . . . .	.15	.10
Prince of Peace, by Bryan . . . . .	.60	.48
Prayer the Forgotten Secret, by Dawson . . . . .	.60	.48
The Miracle on Hermon, Dean . . . . .	.60	.48
Right Living as a Fine Art, by Hillis . . . . .	.60	.48
Power of Purpose, Jordan . . . . .	.60	.48
The Majesty of Calmness, Jordan . . . . .	.60	.48
Loose Leaf Book. Size 5x8, thin and convenient, beautifully bound in an imi- tation leather, which will wear longer and look better than a cheap leather, contain- ing 100 pages, with either faint lines or blank. Regular price \$2.35; sale price, \$1.60.		

3,762 Song Books

160 Cream of Song, round, muslin, per dozen, 4.20; sale price	\$2.50
420 Cream of Song, shaped muslin, same price as above	
260 Cream of Song, round, manila, per dozen, \$3.00; sale price	1.80
300 Cream of Song, shaped, manila, same price as above	
1,228 Our Choice shaped, manila, per dozen, \$3.00; sale price	1.80
244 Our Choice, round, manila, same price as above	
80 Our Choice, shaped, muslin, per dozen, \$4.20; sale price	2.50
180 Our Choice, round, muslin, same price as above	
320 Victorious Songs, shaped, manila, per dozen, \$2.40; sale price	1.50
570 Victorious Songs, round, manila, same as above	

Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, June 18, 924.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 36, No. 25.

FEED UPON THE WORD OF GOD.

By The Editor.

KING David tells us somewhere in the 119th Psalm that "The entrance of thy words giveth light; it giveth understanding unto the simple." If the Christian would have wisdom for guidance, strength for service, peace of mind and joy in his heart, let him constantly search the Scriptures. The Word of the Lord is the bread of life to the Christian's soul.

In the 19th Psalm David says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Let the Christian read the Bible, search the Scriptures, constantly nourish the soul on the word of God. Close, careful, prayerful students of the holy Scriptures do not backslide; they grow in grace, they become strong in the Lord and in the power of his might.

Saint Paul in his second letter to Timothy says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This is quite encouraging; this points us to the great reservoir of God's resources. Here in the Bible we may find rich supplies for our every need. If we read the Bible, if we treasure up its teachings in our minds, if we practice its precepts in our daily lives we can but find blessing and victory. To neglect the Bible is to starve the soul.

Writing to the Colossians Paul says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in songs and hymns and spiritual songs, singing with grace in your hearts to the Lord." To let the word of Christ dwell in us we must read his sayings over and over. We must keep a Bible convenient; we must turn to its counsels often. We must see that our minds and hearts are saturated with the truth of God. The Psalmist says: "Thy word have I hid in my heart, that I might not sin against thee."

We need a great revival of Bible reading. Not so much for theological discussion or disputation with reference to this and that doctrine, but that our souls may be fed upon divine truth, that our minds may be illuminated with the thoughts of God; that we may have wisdom and grace, purpose and strength to walk before the Lord in righteousness and true holiness. Reading the Scriptures we shall realize the truth of the Psalmist when he says, "Thy word is a lamp unto my feet, and a light unto my path." Our blessed Master admonished us to

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." If we would have spiritual bone and sinew we must feed upon the strong meat of the Word of God. Jesus overcame the attacks of the enemy with the Word of God, and if we would know the joys of the victorious life we must be so filled with divine truth that we shall be able to meet the attacks of the enemy, for we are told that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Let us treasure the Word and measure our lives by its divine standards.

The Clamor of the World.

THE clamor of the world has prevailed; for a number of years there has been a clamor in the Methodist Church for the removal from the Discipline of the paragraph against dancing, theater going and card playing. The paragraph has been removed. There are a few things with reference to this change in the Discipline about which we may be perfectly sure.

First of all, the devout, spiritual people, the people who have family altars, who pray in public, who long for revivals of religion, who lead souls to Christ—in a word, those disciples of Christ who have denied themselves, taken up their cross and followed our Lord Jesus, have not made war upon this discarded paragraph. In the first place, they have lived entirely above this law for the simple reason that the law of God is in their hearts and they have no desire for these worldly pleasures that bring delight, amusement and pastime, not only to the cultured class of the unregenerated, but also to the lowest and basest elements in society.

Second, the clamor has come from a class of people who love the world, who run with it into its excesses of dissipation and general godlessness. They have paid but little attention to the law as it existed, but their lawless hearts despised the law; it tantalized them, it was a reminder to them of their wickedness. A large percent of them belonged to the same class of people who want a shorter Testament and a revised Bible. The spirit of the bolshevik is in them. They will either sweep away law, or at least, pull down and adjust the divine government to their unregenerated natures.

Third, dancing masters, actors' clubs and various aggregations of an utterly godless people have made a great clamor against this rule in the Discipline; they have felt that it is a reflection upon them and their profession; that it stood between them and the dollar they were so greedy to possess. If the Church intends to yield to their clamor it

may get ready to tear up the Bible and drive the blessed Trinity out of the sanctuary.

Fourth, we have a good many ecclesiastics who are spiritual pacifists; they would seek peace at any price. They are inclined to cater to the will and wishes of the world; they have laid aside the sword and have made terms of peace with the world. They are ready to join hands with the polite, genteel forces of evil, if they can pass the collection basket and get the favor of those who are influential and wealthy in society.

Fifth, all of this talk about the present rule being better than the old paragraph in the Discipline is untrue. The church in its large and wealthy churches, from which this clamor has come, does not intend, and will not make war upon these diversions. The worldly will rejoice, the newspapers will parade the act of the Conference, dancing masters and theatrical organizations will feel that they have won a victory, church standards will be lowered, and the Church of Christ will suffer.

This would have been a good time to stand up like soldiers of the cross and rebuke the world; to have refused to remove this paragraph, to have uttered a powerful protest against the ballroom, the playhouse, the card table and the race course. They all belong to the devil; they are all the highway to hell; they have not and will not contribute anything to the spiritual life of the church or the morals of the world. It would have been a great victory for righteousness if the General Conference had have thundered out a tremendous denunciation against the liberalism, the indecency and harlotry of the modern theater and dance hall.

The plea is offered that the law was not enforced, therefore, it should be annulled. Civil laws are not enforced as they should be but that is no reason why they should be annulled; they should be enforced, and those who fail to enforce them should be rebuked and put out of office. It is not worth while for various and sundry brethren to begin to prate about the country that the church is going to take a tremendous stand against the worldliness which the famous paragraph condemned. It is not going to be done; the tide of worldliness will continue to rise, the corruption of the dance hall, card table, and race course will increase and jeopardize everything in the home, the church and the country that is beautiful and good. The world has gained a victory and will make all the use of it possible.

The people of God must not lose faith in him, nor lose their love for the bride of Christ, but work on valiantly, pray and witness. The Lord knoweth them that are his; he will know where to find his bride when he comes. May he give wisdom and grace to those who love him and wait for him. True soldiers of the cross, meanwhile, must not be deceived or browbeaten into silence.

Doings of the General Conference. M. E. Church, 1924.

Rev. G. W. Ridout, D.D., Corresponding Editor.



HE 1924 General Conference was looked forward to with unusual interest and many were saying that this would be a "memorable" conference, an "epochal" conference and historic. It was expected that the Conference would take important action on the following matters:

The Course of Study
Amusement Paragraph
Unification of both Methodisms
Election and limiting terms of District Superintendents

Restricting the Bishops
Correcting Sunday School Literature.

Some of these things have been attended to; not all of them have been handled satisfactorily, but on the whole, perhaps, there have been some steps taken for which we ought to thank God and take courage.

Touching the matter of Doctrines let it be said that no backward steps were taken, but advanced ground. At the opening of the Session Dr. Harold Paul Sloan presented in a speech of exceptional power and eloquence, a Resolution on Affirmation of the Faith of the Church. In the Episcopal Address no uncertain note was struck on the matter of doctrine, but on the contrary the most positive affirmation of Methodist doctrine was given.

DOCTRINAL STATEMENT.

"First of all, the Bible is the inspired Word of God. Tested in the innermost souls of men and in its influence in the practical affairs of life, it demonstrates its divine character, and is its own credential of its divine authority.

"We believe in one God, the Father Almighty, Maker of heaven and earth, an everlasting personal God, the Creator and upholder of all things, God our Father, blessed forever. And in Jesus Christ his only begotten Son. Not in a divine exemplar merely. Not in a God-filled man merely. Not in a religious genius than whom there is none born greater among the sons of men. But in the Lord of Glory, God manifest in the flesh, coeternal and one in Godhood with the Father, who for the redemption of the race was born as to his humanity by the power of the Most High of the Virgin Mary, and by his death upon the cross made a full, perfect and sufficient sacrifice for the sins of the whole world. He is the only Mediator between God and man. He is the Redeemer of the world. He is the Rock and Refuge of his people, the Ruler of the Ages, the final and Almighty Judge of the earth, King of kings, Lord of lords, who shall reign forever and ever.

"In thus expressing our belief in God the Father and in his Son, Jesus Christ our Lord, we no less worship and adore the Holy Spirit, the Third Person in the adorable Trinity, who proceedeth from the Father and the Son. He is not an impersonal influence radiating from the eternal ground of all being. He is not a subordinate agency called into activity by the creative will of the Omnipotent God. He is God. With the Father and the Son he is, in the depths of the divine nature, the eternal ground of all existence. He is the creative spirit who broods over the abyss, who originates all life, and out of chaos and darkness in the material universe brings light and order and beauty. And to the sin-clouded souls of men he imparts spiritual illumination and power. He is the builder of the kingdom of God in men and nations. He is the soul of the Church, the inspirer of prophets and apostles through all the ages, the Spirit of Truth who convicts the world of sin, of righteousness and of judgment to come, and the Comforter and Guide of all who accept his gracious leadership.

"And as to personal salvation we as firmly believe as ever in the necessity of repentance for sin, in justification by faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart, and in the witness of the Spirit to these miracles of grace wrought in the human soul."

AMUSEMENTS.

The statement on Amusements as amended, is as follows:

Paragraph 69, Section 1: "Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of religious life and fruitful causes of spiritual decline. Some amusements in common use are positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly

THE GENERAL CONFERENCE. ALONE WITH GOD.

By order of the Conference for the rest of the forenoon business was entirely laid aside that the minds of the delegates might be drawn to the deeper religious purposes of the gathering. First a New York business man, F. A. Horne, urged as the three main objectives of the body the making of Christ real and vital—(1) In personal experience, (2) in Christian service, and (3) in application to society. Following him came E. Stanley Jones of India, pleading for absolute self-surrender with extraordinary sweetness of spirit and distinction of expression. It was left to Bishop Oldham, he of the silvery voice, dweller in the House of the Interpreter, to close the hour with a personal appeal for inner dedication that led his hearers face to face with the Highest. The house was silent, so still that only the hum of industry and traffic sifted in from the human hive outside. It would not be strange if it should prove that the best half-session of the Conference has been this period when business was laid aside to let God in.

Rev. E. Stanley Jones' one thought and most outstanding theme was the emphasis on living the Christ life. He drove this thought home again and again. The reason Christianity has been slowed up and checkmated is because those who have accepted Jesus Christ as Lord do not seek to follow him and to be like him. The world is crying out for men who are willing to do this.

Bro. Jones said: "A friend of mine was preaching in India about Jesus, and a Hindu came up and asked to speak with him for a moment, and when the opportunity was granted this Hindu said, 'Sir, I want to ask you this question; I want to ask it straightforwardly and not sneeringly or contemptuously. I have read the New Testament, especially the Acts of the Apostles, and I have been greatly struck with those wonderful men of the Acts of the Apostles. They were very great men, amazing men. And I have noticed that they had a wonderful power. Tell me, sir, have you found what they found in the Acts of the Apostles?' And my missionary friend, who had left his home and his friends and a great many other things, knew that he had never left himself. It is possible to cross the seas and leave your home and your friends and give up your salary and everything else and yet not give up the final thing called the surrender of one's self. And some of us have realized what that means, and in that extreme moment we have said, 'Lord, that last thing, take it.' I want nothing but that; I choose nothing but the knowledge of God. I wish I had time to tell you about the last time I saw him, just before I sailed, shortly after he had come from jail. We talked together for several hours. And as he spoke I saw the soul of India—yea, of the great Asiatic world appealing to us and saying to us that we should live so that they can see Jesus. Now, that is what that revival would mean. It means that we have to take seriously being a Christian."

"A judge stood up at one of my meetings—he was the chairman of the meeting—and he said: 'Tonight you have heard what it means to be a Christian. If that is what it means, I hope you will all be Christians.' He was not one. And then he turned to us who were seated there, and he said: 'I have one word for you. If you had lived more like Jesus Christ, these conversions would be coming much more rapidly.'"

against attendance upon immoral, questionable and misleading theatrical or motion picture performances; against dancing; and against such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that often the question for a Christian must be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example."

Paragraph 280: "In cases of neglect of duties of any kind; imprudent conduct; indulging in sinful tempers or words; 'taking such diversions as cannot be used in the name of the Lord Jesus;' or disobedience to the order and Discipline of the Church;

on the first offense, let private reproof be given by the Pastor or Class Leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On further offense the Pastor or Class Leader may take with him one or two discreet members of the Church. On continued offense let him be brought to trial, and if found guilty and there be no sign of real humiliation, he shall be expelled."

RATHER BE EVANGELIST THAN BISHOP.

A most singular event in the history of Methodism occurred on Wednesday morning when they were electing Bishops. The day previous two of the outstanding pastors of the Church who would have undoubtedly been elected bishops if they continued in the race, withdrew their names as they preferred being pastors, then came one of the great surprises of the day when E. Stanley Jones, of India, (whose evangelistic work in India among the high caste has been one of the greatest in the history of our work there) stated to the Conference that he felt his call to be an evangelist, not a bishop, and after much prayer he had to say that he could not accept the office if it was going to cut down his opportunities as an evangelist and only on the understanding that he be given to evangelism could he consent to be a bishop. As the work in India needed an administrator the Conference therefore transferred the episcopal honor to B. T. Badley, who has spent most of his ministry in India.

Rev. E. Stanley Jones in this act of withdrawal demonstrated several things. (1) He showed himself a man of God more obedient to the will of God, and the leadings of the Spirit than to any and all voices of preferment. (2) He exalted the evangelistic office. (3) His case reminds the church that young men who train in genuinely Methodist schools where the spiritual goes side by side with the intellectual bring to the church a priceless contribution of fidelity to the great evangelical and evangelistic standards of Methodism which holds them steady in great moments. Bro. Stanley Jones went from Asbury College immediately after his graduation to the Mission fields of India.

A WONDERFUL SCENE.

Evangeline Booth, of the Salvation Army, was introduced to the Conference at the noon hour of the last Tuesday. She spoke with pathos, passion, power; she melted all to tears as she told Redemption's story. Bishops on the platform, preachers all over the house were wiping their eyes, and all over the Conference there was a hush as she exhorted them to hold fast to the old gospel of Redemption. At the close the Conference broke out singing:

"At the cross, at the cross,
Where I first saw the light."

NOTES.

The Course of Study is better protected by better provision of publicity by which any minister can get a copy of the course in advance of its adoption and it is specifically provided that the course shall not contain books contrary to our doctrines.

Union with the M. E. Church, South, went through with acclamation. It remains now to hear what the South says.

Restriction was placed upon the area tenure of the Bishops. They are limited to eight years, and a limit of six years was put on the District Superintendents.

A Marvelous Sale.

Crossing the Deadline, or the Recrucifixion of Christ, is having the most marvelous sale of any publication ever sent out by The Pentecostal Publishing Company. The tenth thousand of this booklet is just off the press. Orders come in for several hundred a day.

Was Christ the Son of God?

Rev. Lawrence L. Cowen.



HE question of Jesus IS the question of Christianity," says the late Dr. Philip Schaff. "It is also the question of history which revolves around him as the sun of the moral universe."

In fact, the whole fabric of Christianity stands or falls with its divine-human founder: *He is either what he claimed for himself or he is the greatest impostor the world has ever known.* At first, the human mind rejects the idea of God in the flesh; it is such a deep and impenetrable mystery for the finite consciousness to grasp. Because of this, many refuse to believe in the Deity of Christ; they revere him as the highest expression of our humanity, but deny his Godhood. What they cannot readily comprehend, they reject.

THE QUESTION OF JESUS.

I submit that many of the ultra-critics and materialistic religionists of the last half century have tried to prove by every occult and historical trick known to "Unbelievers" that the Gospels do not contain the history of an actual man, but only the "myth" of the God-Man Jesus clothed in historical dress. They present Christ as an "Ideal" but not as a "Person." They hold that he not only never existed, but was the creation of the evangelists whose oriental imagination was stirred by the love-lit enthusiasm of Mary Magdalene. They class Jesus only as the cult-god of Israel, the day-dream or rose-colored myth of dead and forgotten Galilean fishermen.

The terrible alternative of such a belief shocks me! If the character of Jesus is only an "Ideal," a cluster of dogmas, or a legend in Eastern gown then, "it is to confess," says Dr. W. H. Fitchett, "that during twenty centuries mankind has worshipped not a person but a myth. It is to confess that a delusion has been more potent in history than truth. That phantoms are more creative than personalities," or, as Dr. J. Edgar Beet puts it, "that a lie has saved the world." To accept these wild theories of modern anti-Christians is to believe that a "delusion" has turned back the entire current of human history and changed the calendar of the world. That fraud is more magical than honesty, shadows more real than substance, and lies more constructive than truth.

The logic of such a theory would break down the moral framework of the universe. Worship would perish, prayer die upon the lips of little children, and our churches become the ruined memorials of a people's lost God and dethroned Christ. Lies would become more revolutionary than facts, dissemblers more fascinating than artists, impostors more charming than accredited personalities, and a fool's heaven the Paradise of mankind. Vice would become enthroned, lust crowned, and every animal instinct sceptered with authority. "A liar's tongue, a rogue's brain, and a thief's palm" would be coveted as an everlasting virtue and down would crash our proud civilization about our ears. No, no! the world would sooner believe in Plato's Atlantis, Thomas Moore's Utopia, than to believe that Christ was merely an "Ideal" or the cult-god or nature-deity of Israel.

WHAT JESUS SAYS OF HIMSELF.

Jesus makes the highest claims in the most unassuming and natural manner conceivable. He claims as the Son of God a real "self-conscious-pre-existence before man, and even before the world." *The datelessness of Jesus Christ is the miracle of history!* Verily, verily, I say unto you, Before Abraham was, I am." (John 8:58, Revised Version) "All things whatsoever the Father

hath are mine." (John 16:15). "I and my Father are one." (John 10:30). "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12). "I am the way, the truth and the life; no man cometh unto the Father, but by me." (John 14:6). "He that hath seen me hath seen the Father." (John 14:9). "He co-ordinates in himself," says Dr. Schaff, "in the baptismal formula, as we have seen, with the Divine Father, and the Divine Spirit." (Matt. 28:19); and allows himself to be called by Thomas, in the name of all the Apostles, "Lord and God." (John 20:28).

His biographers with one voice say: "Never man spake like this man." "In him was life and the life was the light of men." Did not Jesus say: "He that believeth in me hath everlasting life?" (John 1:4), and, "I, if I be lifted up from the earth, will draw all men unto me." (John 12:13). The very words of Jesus upon that epochal night when he instituted the Lord's Supper are without parallel in the history of mankind. The view he took of his own death "was the most astounding and transcendent pretension ever assumed by a being on this earth. No other living man, not even the immortal Socrates, upon facing the immediate prospect of bodily dissolution took bread and breaking it passed it to his disciples and said: "Take, eat, this is my body which is given for you; this do in remembrance of me." No such idea ever entered the head of Buddha, Mahomet, or Confucius, to say nothing of the solar-gods, nature-spirits and cult-deities of Egypt, Arabia, Asia and Eastern Europe, to whom Jesus has been likened by many of the pseudo-religionists of our day. The idea was wholly foreign to the mind of every tribal or mythical god of antiquity. It peculiarly belongs to Jesus, the God-Man, and founder of our holy Christianity.

JESUS AS GOD IN THE FLESH.

The sacred and majestic lines, "Article 2" of the Articles of our Faith reads: "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that the two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man." "Jesus Christ is," says an eminent writer, "God of God, Light of Light, very God of very God; the Lamb in the midst of the Throne, the Faithful and True. Crowned with many crowns, King of kings and Lord of lords! Moreover, he is the divine harmony of all sects and creeds, the common life-center of a new humanity, the risen and glorified Redeemer and Saviour of the world."

Said the brilliant Englishman, Lord Macaulay, "It was before the deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the Cross, that the prejudices of the Synagogues, and the doubts of the Academy, and the pride of the Portico, the furies of the lictors and the swords of the thirty legions were humbled in the dust." Christ is forever God! The uncreated, pre-existent, incarnate, crucified, dead and risen Lord. Shout it from every hill and vale, every mountain and grotto, every crag and cave, every cloud and dome in the universe—Christ is forever God! Says Sir Oliver Lodge, "At the foot of his cross there has been a perennial experience of relief and renovation." The blood that was shed at Golgotha, cries out Heinrich Heine,

"became a healing stream, and the white marble gods of the Greeks when spattered with this blood, sickened with inward terror and died."

"The Christ between two thieves there on a hill,

Is not the Son of God we helped to kill.

In slum and prison, nailed twixt law and lust,

Hangs the dim horror of our common will.

"There was no Christ I say! That thorn-set brow

Was not—but is, eternal and now!

Up through the hate of centuries he bears

The unwilling world to love, we know not how."

The Parthenon crowning the Acropolis of Greece where assembled ancient races; the Pantheon once crowded with the nature-gods of old Rome; the Temple at Delphi once oracular with sibyllic voices; the Palace of Priam once flaming on the fields of fabled Ilium, like the unsubstantial fabric of a dream have all passed away, but the cross of Golgotha washed by the blood of Jesus Christ stands today upon the highest hill of history. It glows with an imperishable luster, and o'er the crumbling ruins of ancient cult-shrines, Sibylline temples, and the disintegration of nations that have denied the Deity of Christ and rejected the Gospel story of his Virgin Birth, Life, Death and Resurrection, glows the face of Christ shining through the social passion of the races of mankind. All history is incomprehensible without him. "He is," says Renan, "the incomparable Man to whom the universal conscience has decreed the title of Son of God! and that with justice. He has become the cornerstone of humanity so entirely that to tear his name from this world would rend it to its foundations."

What Beyond?

William Knowles.

Aye, what beyond? Time takes its rapid flight;

The day is almost gone, then comes the night. "What of the night?" Oh faithful watchman, tell!

"What of the night?" Oh, tell me; is all well? Shall I lie down to peaceful, pleasant dreams, And wake with joy when the bright morning gleams?

Shall I escape the everlasting curse When God's own trumpet shakes the universe?

Shall I with rapture hear the Saviour say, "Well done, my friend," or be a castaway? Momentous question! Soul-absorbing thought!

With what tremendous consequences fraught!

Where is the talent trusted to my care?

What is its fruit, if any; tell me where?

What of my stewardship? Alas! alas!

The faulty documents will never pass, For God's omniscient eye surveys the whole, Probes every thought and penetrates the soul.

What shall I do? Where hide my guilty head?

No refuge left; all hope forever fled,

Thanks be to God! A light breaks through the gloom

Whose hallowed rays my troubled soul illumine.

"All hail Immanuel!" mighty Saviour, hail!

Thy blood can over all my guilt prevail;

On Thee, on Thee alone is all my trust,

That when this body mingles with the dust

My ransom'd soul will take its upward flight

And dwell with Thee in realms of endless light.

The Man of Galilee.

Rev. D. W. Nichols.

PART II.

AS Jesus looked upon a world of suffering humanity, bending under burdens too heavy to be borne; wearied and tired, with no place to find rest, and none to whom they might go for comfort, he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a thrill of joy must have gone through their souls as they listened to these gracious words. No king, no emperor, no Czar, no ruler of any kind was ever known to utter such words to his people as this Man of Galilee spoke to all mankind. Is it any wonder that they were dumbfounded and knew not what to think or say? What an army of men and women, weary, heavy laden, sick at head and heart, have gone unto him and have found sweet rest through believing on his name. Who ever thought of speaking to broken-hearted, discouraged, homeless humanity as did this Man when he said, "In My Father's house are many mansions, I go to prepare a place for you; I will come again and receive you unto myself, that where I am ye may be also." Could mortal man utter such words, so full of comfort and good cheer for all mankind as this Man spake? I am not surprised at their lack of faith, as everything was so new to them. We have had two thousand years of training through history so that unbelief should be far removed from us this day. An army of men and women so great that no man can number after life's hardfought battle have laid down their armour, and with faith in Jesus, have laughed death to shame and are now enjoying a mansion in the skies. Stephen the dying martyr said, "Behold I see heaven open, and the Son of man standing on the right hand of God." Who could have opened the heavens to the dying Stephen, but he who said, "I will come again and receive you unto myself." It was the Galilean, Jesus the Son of God, standing ready to receive Stephen. Hallelujah!

Again, this Man of Galilee, said, "All men shall honor the Son, even as they honor the Father." What a daring, and yet he had a perfect right to say it. Did any other man ever say of himself, that he was "coming again in clouds of glory," as did this Man? You could not say that, neither could his critics. That is not all, he said he was going to bring his "Holy angels with him." What a high privilege that you and I enjoy, that we are permitted to call such an One "My Lord and My God." Any one who reads the New Testament will see in this Man of Galilee, the Christ of God, as plainly as he who looks up on a bright and cloudless day at the noon hour and sees the sun.

Why should I turn away from this Christ to preach another, when in him we find everything humanity needs? Why should I preach a lesser light when I may bring the Greater. Why should I cry out for a Twentieth Century gospel when the Twentieth Century has never come up to the gospel of Calvary? Is he not above all and in advance of all today, as he has ever been? He needed none to teach him but all have need to be taught of him and by him. Did not that Jewish Rabbi, Nicodemus find in this Man of Galilee, the greatest of all Rabbis? Did not Saul of Tarsus who sat at the feet of Gamaliel, find in this Nazarene a greater than Gamaliel? Can you name any good thing in any man but what you can find something better in this Man? Can you name any great deed performed by another but that you find a greater performed by this Galilean? Did any mother ever show greater tenderness and more love toward her child than that

shown by Jesus toward all children? Did any man ever pray with more devotion and love for his friend and loved ones than Jesus prayed for his enemies? Hear him, "Father forgive them for they knew not what they do." And this he prayed for those who took his very life. Did he not always speak with authority? The officers who were sent to arrest him, returned alone. When questioned, why they had not brought him, answered, "Never man spake like this man."

What a wonderful life he lived and what a wonderful amount of work he crowded into three brief years. So wonderful was that life in word and deed that John, one of the most careful of sacred writers, declared, "that if all that Jesus said and did, should be written about, I suppose the whole world could not contain the books that should be written." Many writers have denied the divinity of Jesus Christ, but not one of them has ever been able to explain the source of his wonderful life and power. They have never been able to tell why none other could do the works that he did. They have sought to take away our life only to leave us in darkness. What did Darwin mean when he said, "A man about to be shipwrecked on some unknown coast will devoutly pray that the teaching of the missionaries of the Christ may have reached that far." He could have meant nothing less than that there is hope of far better treatment where the influence of the teachings of the life of the Christ have been felt. He must have meant, that, where the Christ had not gone that civilization was of a very low order.

What other man would have done as this Man of Galilee did? He threw down the gauntlet to his enemies without a word of explanation, and said, "Judge me by my works." Other men would have asked the privilege of explaining. He did not. He knew that his works would vindicate his every claim to all honest people. His life was spent in teaching the poverty and helplessness of humanity, and then to show us the power and riches we should have through faith in his name. We search in vain to find a single instance where he ever put self in front, but always his first concern was his Father's will and the welfare of others. He was never above any and yet always above all.

He takes the poor immoral man and woman-forgives, cleanses and makes them saints fitted for the kingdom of heaven. He takes the outcast into fellowship with himself and makes him a leader among men for good. No mere man could do this; if so, why don't you do it? His critics never lifted a soul out of the depths of sin, nor transformed the foul into the clean. This Man of Galilee takes the foul, corrupt, drunken wretch, Jerry McAuley, and makes of him an apostle of the grace of God to be a leader of good and to be honored and beloved by a nation. Why didn't his harping critics do this? They had the opportunity; they saw McAuley in his wretched condition. Who changed the life of that low-down safe blower, Harry Monroe, and transformed him into an honest man and led him to devote his life to saving men and property rather than destroying? Again do I ask, What were these fault-finding critics of the Christ doing that they did not lift this man up? Did his critics ever save anybody? Who made that vile persecutor, Saul of Tarsus, to become a great saint and a world's apostle of the gospel of love and mercy to all mankind? Why didn't the bigoted, carping, fault-finding Jews do this instead of hounding at the heels of One who blessed mankind everywhere he went? Who made Augustine, the libertine of Rome, a flaming evangel and a great theologian to in-

fluence the lives of multitudes into right paths? Why didn't those who were burning Christians at the stake and thrusting them into the arena with wild beasts save men like this for an holy work? Who turned the foul-mouthed, drunken sot, John Bunyan, into a saint to write for us, "The Pilgrim's Progress"? Critics of the Christ helped to debauch this man but did nothing to lift him up. The redeemed in every land beneath the sun, through the loving outburst of their souls are calling this Man, who was criticised, hounded and rejected, "their Lord and their God!"

I have no other gospel to preach. This gospel of the Christ is sufficient for the world's need for all time to come. It needs no revision by mortal man. "Heaven and earth shall pass away, but one jot or tittle shall in no wise pass from the law until all be fulfilled." You and I will have passed away and have been forgotten; our bones will have bleached upon the sandy desert or rotted in the grave; the critics, whether "higher" or "lower," will have been silenced and their work will have perished with them, while the Word of God shall still be fresh as the morning air, and as sweet and comforting as a mother's kiss upon her baby's brow. So long as time shall last, will be heard the outbursting pean of victory from the lips of men, "My Lord and my God"; and the angel song, "I bring you glad tidings of great joy"; and "glory to God in the highest, and on earth peace, good-will toward men", will never grow old but shall always be soul cheering and heart comforting to the children of men.

"Jesus the name high over all,
In hell or earth or sky;
Angels and men before it fall,
And devils fear and fly.

"O, that the world might taste and see,
The riches of his grace;
The arms of love that compass me,
Would all mankind embrace.

"His only righteousness I know,
His saving truth proclaim;
'Tis all my business here below,
To cry, 'Behold the Lamb.'"

Publication of The Official Call.

Misapprehension exists touching the prompt publication of the official Call of the Special Session of the General Conference. The facts are as follows:

The College of Bishops formulated the Call about 9 P. M., May 20, and the Chairman and Secretary officially signed the typewritten copy in duplicate. Before all the Bishops had left the room the Secretary gave the fact of the Call to the reporter of the Nashville Tennessean. He did not give a copy of the formal Call to the reporter, because for fourteen years, and as he understands for years earlier, it has been customary to heed the request of the Editors of Christian Advocate that the Church should have first use of official papers. In the issue of the Tennessean of the morning of May 21, on the front page, at the top of column 3, appeared in bold type "Bishops Summon Special General M. E. Conference. Unification Issue to be considered on July 2." Then follows the statement of the fact of the Call, and a number of other points of interest. The news went out to all the country through the Associated Press.

Early on the morning of May 21 the Secretary of the College personally took a copy of the official Call to the office in the Publishing House of the Editor of Christian Advocate, the "General Organ of the Methodist Episcopal Church, South." The Secretary was so early that the Editor had not arrived. The copy of the Call was handed to the Associate

Editor. Within a few minutes the Editor came in, and the Secretary requested the immediate publication of the Call. The Editor replied that the paper had just come off the press, and the publication would appear in the next issue of Christian Advocate.

A reporter of the Nashville Banner, an evening paper, was given a copy of the Call by the Editor, and that afternoon, May 21, under large display headlines, framed at the head of the column, and within the frame under "Formal Call," appeared the Call bearing the names of the officials, with the place and date. The Secretary personally called on the owner of the Banner and requested the publication of all the information.

The Secretary then went to one of the

Publishing Agents who graciously promised to send a copy of the official Call to each Conference paper in time to appear in the next issue of those papers.

On the first available train the Secretary left Nashville to go to the home of a critically and as he feared fatally ill mother of his family.

Before the week ended the Secretary communicated with the Publishing Agents, and asked that telegrams be sent to each Conference organ, if for any reason there had been failure or delay to send the Call to those papers. The Publishing Agent kindly replied: "The proof sheets of the Call of the General Conference were forwarded to the various Conference organs on May 22."

In addition, so solicitous was the Secretary that the Church might be quickly informed of this Call, that he went personally to the office of the North Carolina Christian Advocate to inquire whether the official Call had reached that paper. When he was told that the Call had been received he inferred that all the other Conference organs had also received official notice of the Call.

The Secretary assures the Church that he attended to this duty carefully, promptly and officially.

COLLINS DENNY,

Secretary of the College of Bishops of the Methodist Episcopal Church, South.
Richmond, Va., May 31, 1924.



Power From on High.

Rev. L. R. Akers, D. D.



LASHING in letters of fire from the top of a tall building in a great city are the words, "Light, Heat, Power." Such dynamic energy is vital to all life. Emerson has said that "Life is a search after power." Without power we are the veriest paupers indeed. Everything worth while—the food we eat, the clothing we wear, the books we read, the pictures we admire, the noble institutions we cherish, and the glorious deeds we reverence,—all represent certain forms and degrees of power.

There are men who are money mad. Why? Money in the abstract is power. There are those pleasure obsessed. Why? Pleasure is power enjoyed. The measure of manhood is in units of power, therefore it is but human to covet power in some form.

This is called a mechanical age. Yet machinery is nothing in itself. The world is no richer for all of its machinery. It becomes of value only as power is applied. All the factories that dot our land are useless incumbrances unless they are harnessed to a source of power. But much of life's power is not physical. There is mental and spiritual power.

Why do we suffer such a heavy burden of taxes upon ourselves to keep our hills crowned with schoolhouses, and our plains adorned with colleges, and universities? Is it simply that certain books shall be read, a proscribed course of study pursued? Not at all. The school is a mental power house. A place where intellectual power is developed, where latent and undeveloped resources are enlarged and put into play.

Why churches with all the expense incident to their upkeep? Because a normal church is a center of moral power. A fountain of inspiring, converting, and restraining influence. As a repository of ancient creeds and litanies, no church is worth sustaining—it must be a living, vitalizing, spiritual force in the community.

Christianity is essentially the religion of power. The New Testament is shot through and through with this pregnant word. Jesus is the Son of God "with power." Not only was Christ the manifestation of spiritual power, but his followers are commanded to tarry until they "be endued with power from on high." The message of Christ was unique. The keynote of his preaching was unlike that of today, in being not "Novelty" but "Power."

Varied are the needs of humanity. We need learning, culture, refinement, but the greatest need, is the need of power, and the greatest question is, "How may power be obtained." The pre-eminent need of the Christian is power. The crying need of the Church is power. How can that need be supplied?

The tragedy of the spiritual history of our church today is simply this—that the story of Pentecost has been embalmed and placed by the majority of its members among the

archives of the dead, when it should be flaming in letters of fire before every believer. "Ye shall receive power, the Holy Spirit coming upon you," was not written for the special endowment of a few early disciples and then put away from the faithful of the centuries following. This was Christ's crowning gift to all his disciples everywhere and for all time. "I will pray the Father and he shall give you another comforter that he may be with you forever." Then if the word is true, the source of life's greatest need is at our door. We must prepare ourselves to receive this power, make the connection of faith and be filled with the Holy Spirit.

On Sunday mornings the minister and congregation repeat, "I believe in the Holy Ghost." He has a rightful place in our creed. What place has he in our life? We believe he inspired the prophets and the early church—what about the preachers and the people of the church today?

Well did Phillips Brooks say, "In this world of shallow believers, and weary, dreary workers, how we need the Holy Spirit. Yet we go on our plodding way ignoring the very force that we most need, the power without which victory can never come.

Some one may ask what was the first condition fulfilled by those who received the Pentecostal gift. "Faith," says one, "Prayer," says another, "Heart hunger," says a third. Not so. There is one thing that must come first in the life of every seeker after the source of power, even the Holy Spirit. That is, *Self Surrender*. There must be first unquestioning obedience, a perfect acquiescence to the will divine. "Tarry ye here in Jerusalem until ye receive power." They obeyed—the days passed, but implicit obedience brought its reward—"They were filled with the Holy Spirit and with power."

Our greatest barrier to this vitalizing, purifying power is our self-sufficiency. We are the heirs of the ages. We are the inheritors of the accumulated wisdom, culture, and experience of the centuries, and it seems exceedingly difficult for us to lay aside all of this and become little children—humble, teachable, and obedient. Yet this is an absolute necessity—simple obedience to Jesus Christ. Self-will must be slain. God's will enthroned. Every seeking soul must pray the prayer of Gethsemane—"Not my will, but Thine be done." After the obedience came the prayer, the desire, not only the willingness but the longing to receive.

The gift of the Holy Spirit means death to the carnal man, it means self-sacrifice. It is not simply an experience to be enjoyed, it is a power to be used. Do we really desire this gift above all things else? Then we must use it when it is given. "Go ye into all the world and make disciples of all nations—teaching them to observe all things, whatsoever I command you." The dynamic life always has as its end conquest—it is never static."

A preacher without the presence of the

Holy Spirit is like a painter without a brush, a musician without an instrument. He may be able to tell people about the beauties of hope, failure or delay to send the Call to those paupers about heavenly harmonies but they are not thrilled by them.

Some one has well said that preaching is of two kinds—static and dynamic. The end of the first is edification; the end of the other is salvation. Of the two forms the dynamic should preponderate as long as the large part of the world is lost in sin. Charles G. Finney's famous lecture on "How to Preach so as to Convert Nobody" is exceedingly applicable to much modern day preaching.

There is great emphasis today upon the teaching function but little upon the saving of men from all sin. We hear so much of "The Church," "The Church," when the church without the Holy Spirit and his energizing power is as useless as a factory cut off from the source of power.

There is quite a tendency to ridicule those who speak of the "second blessing." But the fact is undeniable that there is a second blessing promised to every believer, and that second blessing is the gift of the Holy Spirit. In this gift there is the fullness of life, the endowment of power, purity of heart, and love perfected. Without the gift of the Holy Spirit, much of our service and sacrifice is a cross; with the Holy Spirit crowned within the throne room of the soul, all suffering, sacrifice, and self-denial becomes a joy. There are many whose life and character may be above reproach but who are like Tennyson's Maud:

"Faultily faultless, icily regular, splendidly null; dead perfection no more."

The value of discipleship is not measured by the outward appearance, or conventional service. It is measured in units of purifying influence, of sanctifying and saving energy. To those of hungry hearts and incomplete lives, the promise of the Comforter still maintains—"Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses."

Announcement of National Holiness Association Camp Meetings.

The following camp meetings will be held under the auspices of the National Holiness Association in the summer of 1924:

- Old Orchard, Maine, July 4-13. 1
- Mooers, New York, July 25-Aug. 10.
- Mount Vernon, Virginia, July 31-Aug 10.
- Bloomington, New York, August 8-17.
- Richland, New York, Aug. 24-Sept. 7.

These camps will all be manned by some of the strongest evangelists and singers in the Holiness Movement. They will be interdenominational, inspirational, and intensive in their attack on sin and defense of holiness.

For further particulars address Rev. Geo. J. Kunz, President National Holiness Association, 119 Parkside Ave., Syracuse, N. Y.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

Your Child's Soul.

Julia A. Shelhamer.

A long stream of letters pours into our hands from anxious parents requesting prayers for wayward children. The writer seldom closes a revival without meeting outstretched hands which grasp hers warmly with the request that she pray for an unsaved boy or girl. So heart-rending are these appeals—these accounts of ruined homes and blasted hopes—that it seems an adamant would melt to tears, were we not to respond.

Of course it is our pleasure to acquiesce in the matter of assisting parents in prayer for their dear ones, however hopeless the case may appear. Yet, while we are not sufficiently wise to solve each individual problem, it might be a help to some if the writer could meet each burdened parent and give from her limited store of knowledge a few simple secrets of success in getting their children converted. Space forbids our giving them here but may we suggest one—prevailing prayer?

Few people know the meaning of this. True, they can repeat the Lord's prayer, mumble over a short petition which is hard even for the Lord to understand; they may be devout enough to have family prayers occasionally but their prayers are so stereotyped that the baby knows "dad's" prayer by heart and can repeat it over as well as he can. But prevailing prayer is far different. It is that form of petitioning heaven which declares with Jacob of old, "I will not let thee go except thou bless me." It is that with which Abraham talks with God face to face and hears him talk back in sweet assurance of an answer.

Christ set us an example of real prayer in Gethsemane when "being in agony he prayed more earnestly."

"Turn not from his griefs away,
Learn of Jesus Christ to pray."

Pardon a bit of experience. A few years ago one cold winter's night two young men who had been reared in godly homes, decoyed two girls into the woods, burned their shoes and refused to release them until morning when they walked home barefoot, many miles. A cloud of mystery hung over the whole affair, and the authorities did not seem to know how to find the culprits.

Our conference had just sent the undersigned to the nearest city to the scene of the tragedy as a pastor of one of the churches. We at once set in to organize a prayer league composed of those of all denominations who would help us pray for a revival which would save the boys and girls of that place; and good results followed. One Sabbath evening, we had just closed the sermon and an appeal to the unsaved, when down the aisle to the altar walked two young men, who knelt in prayer.

The congregation dispersed while a few godly men and women remained to assist in praying for the penitents who by this time were sobbing and pleading for pardon. We did all we could to help them find peace, seemingly to no avail, when suddenly the younger man arose to his feet. The furnace fire had died down and the church was cold but there he stood with the sweat pouring from his body. His stalwart frame was trembling under the conviction of sin and the tremendous pressure of suppressed emotion. With great deliberation he began: "I feel that I must make a confession."

Then followed a short account of the awful tragedy above mentioned, with the frank acknowledgment that he and his friend at the altar were the criminals. In conclusion he said, brokenly, "I would not tell this, but God

won't let me off." Then falling upon his knees he collapsed in a flood of tears.

It is at a time like this that a sinner's manliness comes to the top. No matter what he has done, God has pledged himself to show mercy and humanity cannot help but do the same.

After the second penitent had made a similar acknowledgment we prayed again and they found peace. We told them that they must do all in their power to make amends for the irreparable loss. Letters of apology were written, and strange to say, answers were received not only from the girls but also from their father, all assuring the criminals of forgiveness. Just why the authorities did not try this case, is known to God whose eternal verdict has gone forth: "He that covereth his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy."

Parents, do not be discouraged but, like Christ, "Pray more earnestly" until you receive the sweet heart-felt assurance that your loved ones shall be saved.

Planning for the Revival.

D. L. Clark.

IF it be true as one writer says: "God has his plan for every man," then it is surely true also, that God has a plan for every revival, for he is surely anxious for the success of every revival of religion. And the best thing for us to do is to find out his plan and fall in line with it and help it along.

While some revivals have come with but little or no planning by men, yet the usual thing is the better the plan the greater the success. If we will "search the Scriptures," we may find the Lord's plan for some ancient revivals. One of the best revivals of which we read, was the result of Ezra's plan of reading God's word. He stood upon a pulpit and read the word of God from morn until mid-day, perhaps five hours or more, and not one day only but several days in succession. And "he read distinctly and gave the sense and caused the people to understand." That was good expository preaching. Would that there were more like that now, and that the people were as eager to hear as they then were. They stood for hours outdoors, and that they were as responsive now. They cried out, "Amen! Amen," with lifting up of their hands."

They were so convicted of their sins in violating God's law that they mourned and wept, and the whole congregation vowed, "We will no more forsake the house of our God."

Another great revival that is called the greatest in the Old Testament times, came about by Jonah's preaching the word of God. He had refused to go to Nineveh when first called. It seems he feared for his own reputation. He knew God's very great mercy might lead to his sparing the people and thus Jonah be a false prophet, if he said the city would fall in forty days, so he went in another direction. He was honest with man, for he paid his fare. (Have we always done so?) But he was not honest with the Lord, so the Lord had to give him a good whaling. Then he went and preached and the whole city repented, fasted, prayed and were spared from destruction. Notice God's reason for sparing it. "The many children, besides much cattle." He has mercy on man and beast. Another great revival came when Elijah on Mt. Carmel rebuilt God's altar and prayed fire down from heaven that consumed the offering and even the water in the trench. God has fire that will burn water.

Then in the New Testament, Jesus gives a plan that always succeeds. Before his ascension to heaven he told his disciples to "Tarry in Jerusalem until they were endued with power from on high, by the Holy Ghost coming upon them." They tarried ten days and were all filled with the Holy Ghost and three thousand were converted the first day. That is 250 for each preacher, or 25 for each of the 120 Christians present. And a day or so later there were thousands more. No greater, nor more successful revival ever took place since. Has anyone a better plan to offer now? Nay, verily. Suppose we try this plan then.

Can any doubt that if the Church of today were filled with the Holy Ghost the world would soon be converted? If the Church had all that God has for her, she would need no pool-rooms nor moving pictures, for the people would come en masse. If all Christians, or even a good per cent of them "tarried until they were filled," with "good measure, pressed down and shaken together," they would overflow, "speaking as the Spirit gave utterance" and the overflow would convict sinners everywhere and soon bring in the Millennium. We cannot hold much but we could overflow a great deal. God speed the day when we shall. Amen and Amen.

Fear Not.

By Clyde Edwin Tuck.

"Fear thou not; for I am with thee."—Isa. 41:10.

We need not fear when we have done our best
To take a little sadness from some heart,
Or courage to some broken soul impart,
Or bring hope back into some cheerless breast.

But each of us his own reward must earn;
By what we give our lives are measured here,—
To some a smile, perhaps to some, a tear;
Bread cast upon the waters will return.

Although our worldly wealth may eager be,
We all can drop, while passing in the throng,
A thought of health, a word of cheer, a song,
For troubled hearts that struggle to be free.

Our only mission is to love and serve,
To overcome, and selfishness destroy,
Change weakness into strength and grief to joy;
From duty's pathway let us never swerve.

So, what the future holds we need not fear,
If we for others' weal have given all,
When long, cool shadows in life's evening fall
To warn us that the journey's end is near.

It Would Pay

The preacher who is contemplating holding a revival in his church to get 100 copies of Jonathan Edwards' famous sermon on "Sinners in the hands of an angry God" and distribute them among the ungodly in his town, several weeks before the meeting begins. As you hand them out get a pledge from them that they will read it carefully, and if they do, there are bound to be wholesome results. If you are interested write for special prices in lots of 50 to 100 to The Pentecostal Publishing Company, Louisville, Ky. Single copies, 20 cents.

A Wonderful Sale.

The sale of Dr. Morrison's booklet, "Crossing the Deadline, or the Crucifixion of Christ," is unprecedented in the history of The Pentecostal Publishing Company.

THE TENTH THOUSAND.

Just off the press. Send at once for a copy. Price, 25c. Pentecostal Publishing Company, Louisville, Ky.

✻ HE THAT WINNETH SOULS IS WISE ✻

METHODIST MEETING.

The Chas. M. Dunaway evangelistic party are fast drawing their services to a close in Taylor. For three weeks they have been giving to our little city some of the most striking, powerful and uplifting Gospel preaching and singing ever heard in these parts. A mighty spiritual uplift has come among our people, and multitudes deeply regret that the meeting comes to a close. Sunday is to be the last day of what in many respects has been one of the most remarkable evangelistic campaigns ever held here. It has been a campaign that has dug continually at the lives of professed church members in an attempt to make the Christian life stand for something. The preaching has all been done on high plane of actual uncompromising Bible teaching. The services have not been held with the cheap view of merely getting members. "What the church needs today is not joiners, but borners," Dunaway declares. Yet the evangelist by no means belittles the importance of the church. On the other hand he continually shows what the church ought to mean, and what church membership must mean, if a man is really born of God. His sermon last Sunday morning on "The Church as the Bride of Christ," stressed in an all but unforgettable way, just how pure, how holy, how clean and faithful must the Church of Christ be, if it is to meet the expectations of the Bridegroom.

That Dunaway has a message for the church that few men in the country have is the conviction of multitudes of people who have heard him. With the sword of the Spirit he clears away the rubbish of mere professionalism and formed pretensions and allows the church to take a peep at its own, empty, barren life. He sends men to their knees for new consecration to God. Scores of people under his powerful, uncompromising ministry have come to see their own lives as never before, and to fall down before God and acknowledge their sin. Out of penitent hearts have gone the cries that have reached heaven, and made many a professed Christian know that Christ is a real Saviour, and that the Holy Ghost is a real person. The witness of the Spirit every Christian must have, or he is not a Christian, and the indwelling of the Spirit every Christian must have if he is to have power for life and soul winning.

Dunaway's sermons on "Repentance," "Confession," "The Church," and the "Holy Spirit" were remarkable utterances of the great spiritual truth of the blessed old Book. Those who have not heard this mighty evangelist and his party have unquestionably missed one of the greatest spiritual opportunities that have ever come to our city. Their closing services will be held as follows: At the City Hall to-night at 8 p. m., Sunday at 11 a. m., at 3 p. m., and Sunday night at 7:45 p. m. A special evangelistic service will be conducted by them in the Methodist Sunday School Sunday morning at 9:45 a. m.

THE CINCINNATI CONVENTION OF 1924.

Historic old Trinity had been renewed since the fire. This splendid, well located M. E. Church flung wide her doors to welcome the "National Association for the Promotion of Holiness," in their 57th annual meeting, and the concluding convention of the season. From the first service Tuesday night, May 13th, to the final Sunday night, May 18th, the power of the Lord was graciously manifest in both the evangelistic and business sessions.

Rev. George J. Kunz, the President of the National Association, gave the opening address, and presided throughout the Convention. The preachers and singers seemed at their best. Dr. Morrison swayed with his oratory, and convinced with his logic, the audiences, while he preached a great gospel of a greater Christ. Rev. Joseph H. Smith took us into the riches of the deep things of God through his scriptural expositions, telling some of the mysteries "concerning Christ and the Church." Rev. C. W. Ruth brought telling truths, revealing the need of heart holiness, until many became seekers for this great work of grace.

Rev. Alvin Young led us in glad chorus of song interspersed with helpful solos and other numbers. He was assisted by special singers from the "Mount of Blessing," including Bro. Meighen with his trombone, and Mrs. Meighen at the piano.

Seasons of earnest prayer petitioned the Throne of God for blessings on his Word and work. Praise meetings gave forth ringing testimonies to the power of the Redeemer's blood to cleanse from all sin. The Missionary Department of the National was ably represented by Rev. C. W. Troxel, of China, and Mrs. B. C. Beezley, of California. Encouraging reports of this work and its support were given. Rev. John Knapp and God's Bible School did much to make this Convention a success. He and the Stanleys extended the hospitality of their home and school, welcoming as their guests all who would come.

The closing service of the Convention beggars description. The large church was filled to overflowing, numbers being turned away. Bro. Ruth gave

the message. The altar service was on the order of old-time revivals. The long chancel rail was soon filled with weeping penitents, and earnest seekers for full salvation and still they kept coming. Many were converted, reclaimed and sanctified. It was a time of great rejoicing.

Trinity, through her pastor, Dr. McClure, has given an invitation for the next Annual to be held there. Other cities asking for it are Portland, Oregon; St. Louis, Mo.; and Louisville, Ky. Most of the delegates seemed to favor Cincinnati. Many states were represented in the attendance, all the way from California to the Atlantic Seaboard.

A letter of greeting and interest was read from Bro. Spindler, called in the Ozarks, "Our Bishop," who is now supplying a church in Boulder, Colo., while recuperating his health.

A night telegraphic was sent to Bishop Berry of the General Conference, M. E. Church, at Springfield, Mass., expressing our appreciation of that part of the "Bishops' Address" referring to fundamental, orthodox truths, especially to that relating to the doctrine of entire sanctification.

One of the new, vital things the National was asked to do is to publish in the year book the names of schools and colleges considered by the National as safe, sound, orthodox and interdenominational. This was left in the hands of the Administration Board.

Resolutions were offered asking that immediate attention be given to preliminary plans for the general convention to be held in Indianapolis in about three years. This also was left with the Board.

The President was requested to continue the National General Convention plan for the coming year. Cities and churches are invited to correspond with him relative to this.

The Chair was asked to appoint a publicity committee for the year. The following were named: Rev. John Knapp, of Cincinnati, Ohio; Mrs. H. C. Morrison, of Louisville, Ky.; Dr. G. A. McLaughlin, Huntington Park, Calif.

The election of officers resulted as follows:

- President, Rev. G. J. Kunz, Syracuse, New York.
- 1st Vice Pres., Rev. John Paul, Upland, Ind.
- 2nd Vice Pres., Rev. H. C. Morrison, Louisville, Ky.
- 3rd Vice Pres., Rev. G. A. McLaughlin, Los Angeles, California.
- 4th Vice Pres., Rev. Joseph H. Smith, Redlands, Calif.
- 5th Vice Pres., Rev. W. H. Huff, Sioux City, Iowa.
- 6th Vice Pres., Rev. C. W. Ruth, Indianapolis, Ind.
- 7th Vice Pres., Rev. A. L. Whitcomb, University Park, Iowa.
- 8th Vice Pres., Rev. Eli Reece, Los Angeles, Calif.
- 9th Vice Pres., Rev. C. W. Butler, Cleveland, Ohio.
- 10th Vice Pres., Rev. T. C. Henderson, Cleveland, O.
- 11th Vice Pres., Rev. J. M. Harris, Miami, Fla.
- 12th Vice Pres., Rev. C. U. Hagle, New York.
- 13th Vice Pres., Rev. C. H. Babcock, Los Angeles, California.
- 14th Vice Pres., Mrs. C. J. Fowler, West Newton, Massachusetts.
- 15th Vice Pres., Rev. John Knapp, Cincinnati, Ohio.
- 16th Vice Pres., Rev. J. L. Glascock, Cincinnati, Ohio.
- Secretary, Rev. C. W. Ruth, Indianapolis, Ind.
- Treasurer, L. Anderson, Hannibal, Missouri.
- Corresponding Secretary, Miss Millie M. Lawhead, VanWert, Ohio.
- Railroad Secretary, Rev. O. W. Rose, Oklawaha, Ill.
- Auditing Committee.—W. E. Foshier, Rev. M. Vayhinger, Mrs. B. C. Beezley.
- Membership Committee.—Miss M. M. Lawhead, Mrs. Hattie Riddle, Rev. J. M. Harris.
- Finance Committee.—Rev. G. J. Kunz, L. Anderson, Rev. C. W. Ruth.
- Ministerial and Evangelistic.—Revs. G. J. Kunz, H. C. Morrison, J. L. Brasher, John Paul.
- Constitution and By Laws.—Revs. John Paul, Joseph Owen, A. L. Whitcomb.
- Memoirs Committee.—Rev. G. A. McLaughlin.

Reporter.

GREAT ACTIVITY IN EVANGELISM.

Evangelist Mordecai Fowler Ham, of Anchorage, Ky., senior member of the Ham-Ramsay Evangelistic Party, reports from Wilson, N. C., where his party has just opened a seven weeks' campaign which promises to be one of the greatest victories of his career in North Carolina. During the past year, Mr. Ham has held great city-wide campaigns in Durham, Washington, Raleigh and Greenville, all of which were characterized by most remarkable demonstrations of the Spirit's power. Following all of these campaigns great activity in evangelism has been evidenced by the laymen of the various churches and thousands of conversions are reported from these fields as the result of the special services held by laymen since the Ham-Ramsay Party left these cities. In each of these towns from 75 to 200 business men gather each morning at an early hour and start the day with a thirty-minute service of prayer and praise and this feature of the campaigns has proved a most inspirational and abiding blessing to the respective communities. Hundreds of additions to the churches have followed these campaigns and Mr. Ham regards the past year as the most fruitful year of his ministry.

Following the Wilson campaign which is now in its opening stage, Mr. Ham will spend a few weeks in much needed recuperation at his home at Anchorage, Ky., after which he will open his fall work on August 17th at Henderson, N. C., going from Henderson to Elizabeth City, N. C., about October 1st.

EVANGELISM.

R. L. Russell, Secretary.

A somewhat careful survey of the minutes of the annual conferences, and personal correspondence and interviews reveal the fact that the year 1923-1924 has been rather remarkable in that the spirit of evangelism, which has been abroad in the Church since 1920, has continued in a splendid way during this year.

Many great revivals have been held throughout the entire Church, both in the homeland and the foreign fields. It has been a year of glorious achievement in the name of our Christ, and yet we have not begun to touch the fringe of our possibilities as a Church in winning the world for our Lord and Master.

The unusual thing about the revivals this year has been that the large percent of the converts have been men. From every quarter, from both pastors and evangelists, we receive this report.

During the conference year closing with the fall conferences of 1923, there were received into the Church in the homeland, 132,275 on profession of faith, and 144,500 by certificate and otherwise, or a total of 276,775—a net gain of 60,181. The returns from the foreign fields would increase this, for in our mission fields the per capita gain is larger than in the home conferences.

A study of the conference minutes also reveals the fact that more than two hundred of our pastors, representing possibly eight hundred congregations, went to their annual conferences last year not reporting a single addition to the Church on profession of faith. Some churches with large Sunday Schools have made this record. The doors of the Kingdom have not been opened in some congregations to the children. It is to be lamented that any pastor has to undergo the painful ordeal of closing his year's work having no sheaves whatever for his Lord.

We need revivals everywhere; "protracted meetings," if you please. Our Church is not yet ready to do without them. We believe if the whole Church would get behind a great revival movement for even one year, we would outreach any results which we have achieved in any one year of our history.

Our General Evangelists and Conference Evangelists, for the most part, have been faithful in their work, and report large numbers of conversions and additions to the churches. Many pastors have felt in an unusual way the call to be evangelists, and have led great revival movements in their own churches, as well as assisting other pastors. This is as it should be. We believe the call to preach is a call to evangelize, and we would urge all our pastors to do in a more definite way than ever the work of the evangelist.

Our Sunday school forces have also promoted evangelism in the local Sunday schools with most happy results, and yet the sad fact remains that a large percent of the enrollment in the Sunday schools is never brought into the membership of the Church. It is this number that our Sunday school workers are trying to reach, and we are happy to believe the percent is decreasing each year.

The indications are that this is the day of practical evangelism. Pastors and people care little for theories. The work done is what is wanted. We are sick at heart over the barrenness of the Church. We want results. The Church is not being judged so much by its creed as by its fruit. The fruitless church has little influence, and must be a source of grief to God. The greatest unworked asset of Christendom is the local church, and it is our most fruitful field. If we fail there, we fail everywhere. One-tenth of the membership cannot do their part of the work and that which the other nine-tenths fail to do. But that is what we are trying to do. One out of ten in the trenches fighting to save the world, while the other nine are in the camp eating the supplies. These nine must be set to work. They must be trained in spiritual warfare and take their places in the trenches. They need to work out their creed at their fingers' end, their toes' end and their tongues' end. The whole Church should be able to say: "If you will not believe me for what I say (believe), then believe me for what I do."

Practical evangelism is setting the whole Church to work in winning the unchurched and unsaved in the community. This is the type of evangelism for our age. It may mean less preaching and more heart to heart work; more walking of the streets—going from house to house or shop to factory. If so, may God give us the grace to do our full share to bring our generation into the right relations with God, our Father.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.
Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.
PENTECOSTAL PUBLISHING COMPANY
525 South First Street Louisville, Ky.

ADVERTISING DEPARTMENT.

For Advertising Rates Apply to
THE RELIGIOUS PRESS ASSOCIATION
800-S Witherspoon Bldg.,
PHILADELPHIA, PA.

OUR CONTRIBUTORS.

Rev. S. A. Steele, D.D.	Rev. Harold Paul Sloan, D.D.
Rev. G. W. Eldon, D.D.	Rev. J. B. Bridgers, D.D.
Rev. C. F. Wimbler, D.D.	Rev. Richard W. Lewis, D.D.
Col. S. L. Brengle	Rev. Bud Robinson
Mrs. Amy N. Hinshaw	Dr. Henry Ostrom
Bishop Joseph F. Berry	Rev. E. E. Shelhamer
Rev. C. W. Ruth	Rev. C. H. Linn
Rev. J. B. Culpepper	Rev. H. E. Copeland
Rev. Andrew Johnson, D.D.	Mrs. Abbie Brown
Rev. O. G. Minglehoff	Hon. William J. Bryan

The Convention and Commencement at Asbury College.



We had a great gathering at the Holiness Convention and Commencement Exercises at Asbury College covering May 28 to June 4. Visitors came from every quarter; some traveled a long distance, coming on purpose to find full salvation and were not disappointed. Parents and friends of the Graduation Class came east from New York and west from California; the Carolinas and Florida were represented from the extreme south, the Dakotas and Washington from the northwest; old Virginia had a good representation, Michigan, Ohio, Indiana and Illinois sent in a goodly company. There were people representing nearly every state in the union.

We had great gospel sermons from C. W. Ruth, O. G. Minglehoff and others. A. P. Gouthey was the main preacher of the occasion, delivering his full salvation messages with wonderful power. Many people were at the altar. Brother Gouthey preached his closing sermon on Sunday night and not less than fifty were forward for prayer. They tarried and prayed and were blessed to a very late hour. Bishop W. F. McMurphy preached the baccalaureate sermon on Sunday morning to an immense crowd; he gave a strong and illuminating message.

The Hon. Josephus Daniels, Ex-Secretary of the Navy, spoke to a great throng of people at the camp ground on Alumni Day. His message gripped the people. He is a man of vision, of broad sympathy, of faith in God and of deep concern for the peace of the world, the welfare and happiness of humanity everywhere. His message was timely and well received. We have had no one among us at Asbury College who has made a profounder impression and would be more heartily welcomed by students and faculty than Mr. Daniels.

The graduation exercises were attended by great throngs of people and reflected credit upon teachers and students. We had a most harmonious meeting of the Board of Trustees; the president delivered an address

in which he spoke of the rapid growth of the college, of the great demand for such a school, of the wide and growing influence of Asbury, and the need of the sympathy and support of the people who stand for the truths so dear to those who rally around the standard and ideals of Asbury College. Dr. W. L. Clark, who has served for two years as business manager, and performed a wonderful service, retired from the business management, and Mr. C. A. Lovejoy was elected in his place. Brother Lovejoy has been a very successful business man and is one of the most consecrated, spiritual men in all of our knowledge. He will render excellent service for the school he has come to love so truly and has worked for so earnestly. A number of younger men were added to the executive committee who will put intelligence and earnestness into their work of helping forward all the interests of the school. A committee of improvement and enlargement was created, Mr. C. C. Valed, of Detroit, being made chairman; a number of consecrated men were placed on this committee and we feel sure they will take a deep interest in this work and will render most helpful service.

One of the most important acts of the Board of Trustees was the election of Rev. L. R. Akers, D.D., Vice President of Asbury College. Dr. Akers graduated from Asbury College some twenty years ago, and through all the years he has been an ardent friend of the school, has watched with interest its progress and been ever ready to render all assistance within his power. He is a young man of many superior qualities, and will bring to the school a consecration and zeal which will be invaluable. He has been a diligent student through the years since his graduation, and has taken several degrees from other schools. He is thoroughly consecrated to the great doctrines and experiences for which Asbury College stands, and will bring into the school an extensive knowledge of school work and a holy ambition for its growth and development which will count large in the future of the institution. We shall have more to say of Dr. Akers later.

The people responded very liberally to a collection which was taken for the erection of the new building which is now in rapid progress of construction. There is an army of men busily engaged in doing foundation work, and all seem eager to press the work to a successful conclusion, and we fully expect to have a large percent of the rooms ready by September. The outlook for Asbury College was never quite so encouraging as at the present time; the need for such a school was never greater. I find that parents from every part of the nation are looking to Asbury College as the place where they want their children to receive excellent mental training, where they will be protected against modern skeptical teaching and rooted and grounded in the fundamental doctrines of the Bible. We have passed through some peculiar trials but God has been with us graciously and "if God be for us who can be against us?" Contributions are coming in from many friends, but we shall need to hear from thousands more with their gifts, large and small, in order that we may bring this splendid new structure to a speedy and successful finish.

A Week in Detroit, Michigan.

A few weeks past it was my great privilege to spend eight days, covering two Sabbaths, with the good people in the Detroit Holiness Tabernacle. Bro. John F. Owen has been pastor of that work for some months, and has done a splendid work there. The people are very fond of him; sinners have been converted, backsliders reclaimed and believers sanctified during his ministry there. There cannot be found anywhere in the country a finer body of people, and a better work of full salvation than at this Detroit

Tabernacle. It is an interdenominational holiness work carried forward by an excellent body of men and women who are members of the various churches. Brother C. C. Valed is president of the organization and is supported by a fine group of people. The attendance was very large, the largest, the brethren said, they have ever had. On several occasions, even with the use of many chairs, people had to stand throughout the service. The altars were often filled with people and many souls were blessed. I do not know when I have had a more delightful time preaching a full salvation than with the friends in Detroit.

Mrs. Annie Murphy, of Sebring, Ohio, had charge of the music. Her solos are gospel sermons set to music, and wonderfully moved the people. Those who are acquainted with Sister Murphy know how very successful she is in altar work.

Dr. Harrison, one of the professors in Asbury College, will have charge of the work this summer while Brother Owen fills a number of camp meeting engagements. In the fall Brother Owen will again take charge of the pastorate, and has also been secured as head of the Theological Department at Taylor University. Taylor is fortunate in securing a man of such deep devotion, beautiful Christian character and thorough knowledge of the Holy Scriptures.

The time has come when there ought to be just such a people's tabernacle in every city throughout the land. Everywhere the people are longing for an evangelical, full salvation gospel and are quite ready to support such a work as has now for some years been carried on with great success in Detroit. Thousands want to hear the gospel from preachers who have no question or hesitancy in believing and preaching the Bible as the word of God, with absolute certainty and authority. Already there are many places where the people can gather to hear a full gospel and to seek full salvation. They should be multiplied many fold.

A Delightful Day at Bardstown.

It was a very pleasant privilege to be with Rev. S. A. Arnold, pastor of the Methodist Church at Bardstown, Ky., the second Sunday in June. Brother Arnold has done an excellent and successful work in this famous old city. He is in his second year, and has been for some time working up an interest for the improvement of the house of worship. It has been his policy to raise the money before making the improvement, and I preached with this end in view Sunday morning. After the sermon he called for \$3,000, which was raised in a short time, running several hundred dollars more than was called for. He told me on Monday before leaving that the subscription amounted to very nearly \$3500. I preached to a large congregation in the evening made up of all the Protestant congregations of the city.

Brother Arnold is an indefatigable worker. His church is moving up along all lines and much beloved by his people. He is now looking forward to this splendid improvement in the house of worship and a gracious revival of religion. Let THE HERALD family remember him and his family and his people at the throne of grace.

Bardstown is one of the most beautiful little cities in the state. It was the home of some of the most famous lawyers of Kentucky; it is in the environ of Bardstown that the poet Foster wrote the famous song, "My Old Kentucky Home." The state has recently bought and improved the grounds and stately mansion where this famous song was written. This is a strong Catholic community and in Bardstown is located the first cathedral built west of the Allegheny Mountains and the second cathedral built in the United States; the building was dedicated August 8, 1819. Protestantism has had to

contend very earnestly for a foothold in this town and community. Methodism is coming to the front; the great need of the church and community is a genuine revival of religion. May God send it.

The Two Destructive Critics.

CHAPTER XXVI.

THE CONCLUSION.



HE loss of faith in the inspiration of the holy Scriptures, in the presence and all-pervading power of God, in Jesus Christ, his virgin birth, Godhead and sacrificial death is one of the greatest calamities that can possibly come to a human being. It is a tragedy beyond the possibility of words to describe. It involves all that is worth while here or hereafter.

We have many preachers, and religious teachers among us today who seem to think it is a very small matter to cast away the old evangelical faith and fall into harmony with the new notions and isms which entirely discount the faith of the prophets, the teachings of Jesus and the writings of the inspired apostles. We have many other people who would have us regard them as soundly orthodox, who appear to be perfectly willing to fellowship with these skeptical teachers. They seem to feel no alarm and to offer no protest against the inroads of the most dangerous brand of skepticism that has ever assaulted the foundations of the Christian faith.

We believe that the most fatal step in the history of the evangelical churches of these United States was taken when the churches, in their eagerness for members, took in people on a mere profession of faith instead of insisting that those admitted into membership into the churches should have a definite experience of regeneration.

Decision Day, and many other schemes to gather into the churches multitudes of unregenerated people, has prepared, and is preparing, the way for the sowing of the seed and the rapid growth of heresy that will bring upon the church and nation a fearful condition of apostasy, unscriptural teaching, and the loss of an innumerable multitude of souls. The calamity of it all is enough to break the heart of God's children.

Dr. Wise read with great sorrow the last letter from Dr. Vague. He could but feel that sooner or later many others who had fallen into the same skeptical groove that led his friend Vague to ruin must sooner or later have their awakening. The very startling feature of the whole matter is, that multitudes of them will in all probability never awake until they awake at the open door of an awful eternity.

Dr. Wise with renewed zeal consecrated himself to the great task of arousing the church to the fearful danger which confronted them, and determined to travel at large speaking in churches where he could find an open door, and in halls and courthouses when an open door could not be found, sounding a note of warning and alarm to the people who were being deceived and deluded and led away into error and ruin by their false teachers.

The time has come when every faithful minister should take his stand in defense of the Bible, the Lord Jesus Christ and his saving gospel against false teachers, remembering always that no office in the church, however influential or highly salaried, justifies the holder of such office in attacks upon the doctrines of the church, or in sympathizing with and aiding and abetting those who would set aside the doctrines of the church or attack the inspiration of the Word of God, which is the foundation and fountain of all saving truth. Let those who fear God, who trust in Jesus Christ for salvation, and who expect to meet the fruits of their lives and actions here at the judgment bar, "Cry aloud and spare not."

THE END.

A Great Occasion.

Mrs. H. C. Morrison.



ON Wednesday, May 28, the people began to pour in to attend the Convention and Commencement of Asbury College. Every train brought people from all quarters of the country, and automobiles came rolling in from many states, from New Jersey, Wisconsin, Indiana, Michigan, Florida, California, and others nearer by. It was a happy gathering of friends and patrons of the institution. The commodious dining-room was crowded each meal, and on Sunday a second table had to be set to accommodate the overflow crowd.

As the General Conference had adjourned we were favored with a number of distinguished visitors, some of them from across the sea. What a delight it was to greet the former students of Asbury as they return to the homeland, many of them bearing the marks of faithful service to the Master. We sang, prayed, shouted and rejoiced together, a foretaste of what it will be when we shall meet in the land of unclouded day, where we shall spend eternity in sweet fellowship and praise to our God.

The sermons during the Convention were of high order, and the altar was filled with eager hearts seeking to be made whole. Bro. Gouthey preached a number of powerful sermons, the last one especially being crowned with marvelous responses, there being some

fifty or more at the altar. Salvation work ran on through the entire week, and the great throng felt it was good to be there.

The new building for our girls is going forward hopefully, and the friends showed their interest in it by responding liberally with a collection resulting in some \$31,000. It seemed they were glad to lend a helping hand to the great work that is being carried on by Asbury College.

The Senior class this year numbered some 60 graduates, besides the graduates from other departments of the school. As they sat upon the long platform robed in their caps and gowns, it was a most impressive sight; and then the fact that they were going out into the wide harvest field as followers of the lowly Nazarene, made it all the more impressive. On every hand you could hear the expression, "This is the best Commencement we have ever had," and we really believe it is true. God's Spirit was very manifest in all the exercises and services, and many were definitely blessed at the altar of prayer.

The young women are enthusiastic and pressing the work of soliciting funds for furnishing the new building, and are meeting with great encouragement from their friends in a substantial way. The fire seems to have bound the students closer to each other and the institution they love so well, and they are going forth to make known its merits and advantages to others who are looking for a school where body, mind and soul will be carefully looked after and developed for the highest happiness and service.

Some of our graduates will sail in the early fall for the mission field to invest their lives for the lost sheep on the mountains of sin in the far away lands across the sea. Every member of the Senior Class will have a wide-open door of service to enter, and we are assured that they will make full proof of their ministry. Dr. Morrison had calls for more men than he could supply. People are learning that Asbury College produces men and women who can bear the brunt of the battle in life's great field of service, and are not afraid to undertake the most difficult tasks in the name of the Lord. But I must stop by saying, "The half cannot be told" of the great week spent at Asbury College from May 28 to June 4. To the triune God be all the praise.

Sermons for the Times.

This book of sermons carries the proper title. The themes discussed and the thought advanced belong to today. The warnings, the exhortations, and the suggestions are practically for the times and conditions in which we are living. The book has had a phenomenal sale. A new edition is just from the press. It is selling rapidly. The price is \$1.00. Write to The Pentecostal Publishing Co., Louisville, Ky., enclosing a one dollar bill. You will find this book interesting and helpful in many ways.

AN EDUCATED, CONSECRATED, SPIRIT-FILLED MINISTRY

The greatest need of our times is a God-called, educated, Spirit-filled ministry to preach a whole Bible to the whole world. Give us true men of God in the pulpit and they will prove salt and light that will preserve society and illuminate the pathway of the people to salvation, righteousness and heaven.

This is the God-given work of Asbury College. We now have an enrollment of 675 students, which does not include the Grammar school with an enrollment of fifty-four students. Something over 300 of these students are studying Theology; not less than 100 of them are preparing for the mission field.

We most earnestly solicit the prayers and financial help of devout people everywhere who believe in a whole Bible and a full Gospel. We are in great need of the enlargement of the plant to accommodate the army of students coming to Asbury College to fit themselves for their life-work.

There are thousands of Herald readers who can help to send out a consecrated ministry to preserve a pure saving gospel in the world. Please make your subscription on the slip below, clip out same and forward to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Ky.

We suggest the following very helpful plan to assist in carrying forward this work:

Faithfully your brother,

H. C. MORRISON.

I promise to give for enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name

Address

OUR BOYS AND GIRLS

My Dear Boys and Girls:

You have been so faithful to write that I have many letters on hand, which, if I print, will take many months, and they will be out of date. I am sure you had rather write another letter than to wait until your turn comes around. Now if any of you have been watching "Our Page" for your letter you will understand why it has not appeared. I am wondering if any of you are working to get that beautiful Testament I wrote you about some time ago? If not, better order the mottoes and go to work. You will prize a Testament you have earned yourself, and besides, you will have done good in placing mottoes in the homes of the people.

Trusting you will keep on writing, and ask that you will make your letters just as interesting as possible, telling us about your town, your purpose in life, and anything that you deem will be interesting to our readers.

Lovingly,

Aunt Bettie.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am in the second grade at school. I am eight years old. Who has my birthday, January 10? I go to Sunday school every Sunday I can, and I like to go. I must close as this is my first letter to *The Herald*.

Edith Grace Robins.

Mentor, Tenn.

Dear Aunt Bettie: Will you let a Tennessee girl join the happy cousins' band? My father takes *The Herald* and I like it fine. I have three sisters and no brothers. I am the oldest. I have brown hair, fair complexion and am thirteen years old. Who has my birthday, Nov. 21? I am glad to hear so many of the cousins are Christians. Wish all of them were. I am glad to say I am. Lois Bland, I guess your name to be Miriam; if I am right please don't forget your promise. Carthel Dold, I think your poem on Arkansas was fine. I will close with a little poem—"The end of a Perfect Day."

"May the end of a perfect day be yours,

When the evening stars appear,
And may every day be a perfect day,
The end of a perfect year."

Alyene Robbins.

Mentor, Tenn.

Dear Aunt Bettie: This is my third attempt to enter this circle. I certainly think the cousins write good letters. Ohio boys and girls, wake up! I go to school and am in the seventh grade. My teacher's name is Mildred Warfield. We like her fine. I go to church every other Sunday. Our pastor's name is Rev. Paul Brodt. He is a fine preacher. Don't you cousins like to hear the birds singing? I certainly love to hear them. From my window where I sit now I can hear the song birds trilling their pretty songs. I live in a hilly part of Ohio. There are hills on all sides of us. It is surely beautiful to go to the top of one of the hills and look down into the valley. Fay Butcher, will you please write to me. You are my twin. Your birthday is the same day and you are as old as I am. I would like to have some of you cousins write to me. Clarice Hallett.

Lower Salem, Ohio.

Dear Aunt Bettie: Hello! Will you please make room for a Kentucky boy to come in and chat awhile? One of you cousins please punch the fire. I did not come very far but I sure did get cold. How many cousins love their state? I live in a knobby section of Kentucky. The knobs sure are pretty in winter when it snows; also in summer when everything is green. I live with my grandparents on a farm of 100 acres. I like farm life fine. How many of the cousins

have pets like mine—a plow and hoe? I go to common school and am in the eighth grade. I go to Sunday school every time I can. I would like to go every Sunday. I belong to the M. E. Church, South. Rev. J. B. Galloway is our pastor and is a good preacher. I was glad to see Aunt Bettie's picture on the Page. Say boys, wake up and don't let it be a "Girls' Page." I would like to correspond with any of the cousins who wish to write. My address is Raymick, Ky., Star Route.

Albert Comstock.

Dear Aunt Bettie: Will you let a Kentucky boy join your happy band of boys and girls? My mother takes *The Herald* and I enjoy reading it, especially the Boys and Girls' Page. I am a member of the M. E. Church and my pastor is Rev. J. L. Piercy; he is a good pastor and I like him very much. My Sunday school teacher is Mr. E. E. Eads. Aunt Bettie, I saw your picture in *The Herald* and it looks just like you, because I saw you when the M. E. Church of Campbells-ville was dedicated and I enjoyed your nice talk you gave to the boys and girls. My age is between thirteen and seventeen, the one that guesses my age, I will write them a letter. Carthel Dold, I enjoyed your nice letter.

Floyd Cox.

Campbellsville, Ky.

Dear Aunt Bettie: I have been a silent reader of *The Herald* for three or four years. I surely do enjoy reading the Girls and Boys' Page, and the Sunday School Lesson written by Rev. O. G. Mingleddorf. I heard Rev. Mingleddorf preach at Waco, Texas, some year ago. I surely do think him a fine preacher. We have a large tabernacle not far from here. Rev. T. M. Anderson was the preacher last year, and I think he is coming back this year. Carthel Dold, I surely did enjoy your letter. Write again. Bonnie Hedrick and Hazel Robbins are friends of mine from Tennessee. I have read some of their letters. Mother had *The Herald* sent to me for my birthday present and I surely do enjoy it.

Mildred Clemens.

Mentor, Tennessee.

Dear Aunt Bettie: Please let me come in just a few minutes. I won't stay long as I am from the good old state of Kentucky. Come on, Kentucky boys and girls, don't let any other state beat us. Yes, I am a "corn cracker" and I don't blush when I say it, either. Ha! Ha! I was converted about seven months ago. I belong to the Baptist Church. Our pastor is Brother W. M. Roark. My age is between fourteen and eighteen years. Now who can guess it? Who has my birthday, Dec. 9? I must be going as I see Mr. W. B. coming. Oh, Aunt Bettie, I forgot to tell you this is my second attempt to write. As Mr. W. B. got it before please don't let him get it this time. I might come again if he doesn't. I will close with a poem.

"There was one who came from heaven,

Came this fallen world to save,
Sparing not for our Redemption,
E'en his very life he gave."

Aunt Bettie, may I call again sometime? I would like to correspond with any of you cousins.

Verna Mays.

Place, Ky.

Dear Aunt Bettie: We were delighted to see your picture on our Page, as I have thought of you a great deal, was glad to have some idea of how you looked, although it isn't looks that carry us through this world, but it does seem that some people think so, any way. Don't misunderstand me for I don't mean that we should not look neat, for I am sure God wants all of his children to look neat, if their neatness is for his glory. It is awful when we look around (and

we certainly don't have to look far) and see the people drifting away in sin, caring only for the present time, and worldly pleasure, seeming to forget there is a judgment day coming, or else they have plenty of time to prepare. I entered the new life at the age of fifteen, being converted at a revival in a schoolhouse near my home. I received the second blessing at Indian Springs Camp Meeting last August; since that time I have tried to walk in the light as he has given it to me. I can truly say this afternoon that I have joy in my heart, that the world cannot give, neither can it take away. I was eighteen years old Oct. 16, 1923. Who has my birthday?

Mattie Foster.

Rt. 3, McDonough, Ga.

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading it. Who can guess my age, it is between ten and thirteen. The one who can guess my age I will write to them. We have for pets two foxes and one dog. I have the whooping-cough. I hope Mr. W. B. won't get this letter.

Naomi B. Little.

P. O. Box 284, Pikeville, Ky.

Dear Aunt Bettie: Will you let a little girl from Missouri join your happy band of boys and girls. Flora McPherson, I guess your age to be ten years. If I am right don't forget the letter. Gaynell Summar, I guess your age to be twelve. I have yellow bobbed hair, blue eyes, fair complexion, weigh 112 pounds. My age is between twelve and fifteen years. Who has my birthday, Feb. 22? Write to me. Papa takes *The Herald*.

Bertha Humphreys.

Star Rt., Valhalla, Mo.

Hello, Aunt Bettie: I have come in to chat with you a while. No, thanks, keep your chair, I will stand here by the door so when I see Mr. W. B. coming I can run. I am from Kentucky, the dearest state in the Union to me. I have brown hair, brown eyes and fair complexion; weigh 124 pounds, was fifteen March 24. Kathleen Houston, I guess your age to be twelve. Am I right? Lillian Wright, I like your letter, and would like to write to you. I have two aunts and an uncle and family in Texas. I will leave my middle name for the cousins to guess; it begins with M and ends with T, and has seven letters. I live on a farm of 172 acres, and like farm life fine. Oh! if there doesn't come Mr. W. B.

Clore M. Harvey.

Box 21, Fairplay, Ky.

Dear Aunt Bettie: Would you and the cousins move over a mite and let me chat with you a bit. I am from the dear old hills of Kentucky. I have brown hair, black eyes, and fair complexion, weigh 144 pounds. I will be seventeen Oct. 16. Who has my birthday? My father has a fox and skunk farm and I think them real cute. Martha L. Chapman, I guess your middle name to be Leo. Am I correct? I will leave my middle name for the cousins to guess. It begins with E and ends with A and has four letters in it. What are the cousins favorite flowers? Mine are roses and snowballs. We take *The Herald* and think it a nice paper, especially the Boys and Girls' Page. I would like to correspond with some of you cousins. My address is Fairplay, Ky., Box 21.

Ruth E. Harvey.


Dear Aunt Bettie: Will you please leave two cousins join your band of boys and girls? This is our first letter to *The Herald*; I have brown hair, brown eyes, fair complexion. I am five feet, two inches tall, and weigh 138½ pounds. My cousin, Anna, has bobbed, blonde hair, blue eyes, fair complexion; she is five feet tall and weighs about 100 pounds. Our ages are between fourteen and nineteen. We will send a picture of both of us to the first two to guess our ages. We both work in the Richie & Leininger Hosiery Mill of Mohn's Hill, Pa. Both of us take music lessons. We live about fifty-four miles from Harrisburg, the capitol of Pennsylvania.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS, prepaid, \$1.25.

HAROLD SOMERS, 160 De Kalb Ave., Brooklyn, N. Y.

CHURCH FURNITURE
Pews, Pulpits, Chairs, Altars, Book Racks, Tables, Communion Ware—EVERYTHING. The finest furniture made. Direct from our factory to your church. Catalog free. DeMoulin Bros. & Co., Dept. 88, Greenville, Ill.

Manufacturers TENTS, AWNINGS, PAULINS.
GOSPEL TENTS A SPECIALTY.
We rent Tents.
Oldest Tent Company in the South.



M. D. Smith Tent & Awning Co., 136½ Marietta St., Atlanta, Ga.

Every Real Patriot

Every lover of the Bible and of "Old Glory" indeed, every 100% American, ought to own, read and loan that great book, "Uncle Sam or the Pope, Which?" People commend it strongly and many are buying it.

Price \$1.50. 4 for \$5.00.

PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

Uncle Sam, or the Pope, Which?

Now here is a book you want. It covers the ground, it abounds in facts, "it hits the bull's eye." Twenty-five chapters. 101 proofs that Romanism is not a Christian Church. 101 proofs that she is an enemy to our civilization. Endorsed by thinking Americans everywhere.

Have your boy read it, also your neighbor. Over 300 pages; well put up. Cloth bound. Only \$1.50.

Order now.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

nia. We live near Reading, the city which celebrated its 175th birthday anniversary last fall. Reading is built almost on the Schuylkill River. There are two long cement bridges across the river at the west end before entering the city. We live in the country. It is a very beautiful country, especially this time of the year. The hills are nice and green. There is a lovely valley with a trolley line at the bottom and a rippling stream running through the beautiful woods and green meadows till it reaches the Susquehanna River. Both of us attend the U. E. Church and Sunday school at Mohn's Hill. Boys and girls of Pennsylvania, wake up! Send your letters to Aunt Bettie.

Olive Sweigart, Anna Texter.

Rt. 2, Sinking Spring, Pa.

Dear Aunt Bettie: Will you let an Illinois girl join your happy band of boys and girls. I enjoy reading the Boys and Girls' Page. I go to Sunday school every Sunday. I live one mile and a half from Sunday school. Who can guess my age? It is between thirteen and sixteen. I have one brother and one sister. My brother's birthday is Dec. 27th. Who has my birthday, Dec. 28th?

Francis E. Hurley.

R. 9, Box 17, McLeansboro, Ill.

Dear Aunt Bettie: I have just finished reading *The Herald* and thought I would write again. Dessie L. Caples, I guess your age to be twelve; if I am right don't forget to write me. I guess your middle name to be Lee. If I am right don't forget to send me your picture. I am thirteen years old, five feet and five inches tall; have light brown hair, blue eyes, and am in the eighth grade. Who has my birthday, May 6? My middle name begins with E and ends with H and has nine letters in it; the one that guesses it I will write them. I hope Mr. W. B. will be gone when this letter arrives.

Lela Campbell.

Rt. 2, Box 94, Rockholds, Ky.

FALLEN ASLEEP

COLLINS.

May 16th the news spread over our town that Bob Collins was dead. What a shock! as only Wednesday he was on our streets in his usual loving, cheerful way. Yes! Gone, no more to see his cheerful, smiling face nor hear his sweet voice but we who knew Bob, know his abiding place for he has reached the goal for which he not only strived but his life's energy was spent for others. Since his conversion and call to preach his efforts have never slackened nor was any of his time spent in accumulating treasures on earth, but how much could he lay up in heaven, thereby fulfilling the command of God, "Preach, the gospel, and lo, I am with you to the end."

Bob, as we all knew him, was converted at Mt. Carmel Camp under the preaching of Rev. J. N. Whitehead; he began to preach around the country anywhere a crowd would gather, and if no crowd, he would preach to any lost soul on the street or on the roadside, and many today say "never will I forget Bob Collins for the good preaching and praying he used to do for us in some little old schoolhouse."

He attended Asbury College and joined the North Mississippi M. E. C. Conference and went to work for God. May 16, Bob's spirit took its flight to heaven where there will be no more sorrow or disappointment, but where he can join with friends he had led to Christ who have gone on before him.

May God bless his aged father and cause him to see that heaven is richer by his loss, and may the blessings of heaven be on the sorrowing wife and the entire family.

"Out of great distress they came,
Washed their robes by faith below,
In the blood of yonder Lamb,
Blood that washes white as snow;
Therefore are they next the throne,
Serve their Maker day and night;
God resides among his own,
God doth in his saints delight.

"More than conquerors at last,
Here they find their trial o'er,
They have their sufferings passed,
Hunger now and thirst no more;
No excessive heat they feel
From the sun's director rays;
In a milder climate they dwell,
Region of eternal day."

Theo. W. Fly.

ROBERTSON.

Mrs. Mary Robertson was born May 26, 1884; departed this life May 2, 1924, being 39 years, 11 months, and 6 days old. She was the daughter of Mr. and Mrs. James Whitehouse. March 25, 1902, she was united in marriage to Calvert Robertson, son of Mr. and Mrs. G. W. Robertson. Her husband preceded her to the Celestial City nine years ago. She was a Christian woman, loved by all who knew her. She professed religion and she and her husband joined the Methodist Church at Wesley Chapel twenty-two years ago. All through the years down to her last moments her daily walk with God proved a special blessing to all who knew her. During her two months' illness she was very patient and kept trusting in the Lord. She died leaving a bright testimony, saying she was ready to go at the Lord's calling.

She leaves to mourn their loss an aged father, three brothers, four nephews, other relatives and many friends. The funeral service was conducted at the Tabernacle by Rev. L. E. Otter, of Wilmore, Ky., and the remains were placed in the Alicoet Cemetery.

WINN.

On April 6, our father, Francis Milton Winn, passed to his reward, after a long life of faithful service to his Master. He was born at Douglasville Ga., Oct. 29, 1834, being eighty-nine years, five months and seven days old. The funeral service was conducted at Midway, by his pastor,

Rev. A. C. Cantrell, assisted by a former pastor, Rev. George King, and a son-in-law, Rev. L. P. Huckaby. He was buried at the Stewart Cemetery beside our mother, who preceded him to the great beyond nineteen years and four months. He was married to Miss Nancy Stewart, Jan. 4, 1857. They reared ten children, eight of whom are now living. He was converted when a young man and united with the Midway Methodist Church, where he remained until his death. He loved the church and its ordinances, was a faithful Sunday school worker, being either superintendent or teacher for fifty years. He was very much grieved over the worldly condition of the church, and prayed especially for the young people. Surely his mantle will fall on some one who will fill his place.

A short time before his death he said his work in this world was done, and he was going to die and go to heaven. And when the end was near, he whispered, "Jesus, come and get me." So we know where he is. Let us ask the prayers of *The Herald* readers that we may be an unbroken family in heaven.

A Daughter.

MILLER.

J. H. Miller was born May 27th, 1877 and departed this life at his home Oct. 17, 1923, at the age of 46 years, 4 months and 20 days. At the age of 16 he was converted during a revival conducted by Rev. Hodson at Macedonia and joined this church, living a consistent Christian life to the date of his death. He was active in public worship, always lending helpful aid, giving his time and means for the spread of the gospel. No call for church benevolence was ever turned away without his liberal support. His home life was ideal. He took great pains in trying to teach his children to be useful and to live true Christian lives. He was a subscriber to *The Pentecostal Herald*. He always tented at Bonnie Camp Meeting which he enjoyed very much, and helped to support it. The funeral services were conducted by Bro. Albert Johnson and Brother Vise. He leaves a wife and six children, two brothers, three sisters and a host of friends to mourn his departure.

His Brother.

THE EMPTY LIFE.

Heir of all the finest things

The Christian faith invokes,

She grew to womanhood and gained

Much good through Christian folks.

She early went to Sunday school,

And later joined the choir;

Was finally a member of

The Church, but never higher!

She sided with the "Social Set!"

Was proud, and "put on airs!"

Developed skill at playing cards,

But never led in prayers!

She planned whist parties in her home,

And functions rare and gay;

But never led a soul to Christ,

And never sought The Way!

She scorned the vital things of faith,

And loved what saints deplore!

She patronized the Social Clubs

With games and fads galore!

When preachers plead for sinners

To forsake their sins and know

Christ's pardon and his saving grace

She scornfully said, "Don't go!"

"Let's have a social game of cards,

Play whist, and win a prize!

Don't be too sanctimonious!

And don't believe such lies!"

One day she died, and suddenly!

Her preacher truly said,

"When just a girl she joined the

church,

And now, alas! she's dead!"

He never mentioned "Social teas!"

That stole her strength and time;

Beautiful Testament Free

We have one of the prettiest Testaments you nearly ever saw that we want to give you for selling 10 of our mottoes at 15c each. The Testament is beautifully bound in glossy black leather, stamped in gold, size 2½ x 4, only ¾ of an inch thick, and weighs 3 oz. It is printed on fine India Paper with a beautiful bold nonpareil type, silk headbands and marker, purple edges. The mottoes are some of the most appropriate Scripture texts, beautifully printed and embossed in colors, with very attractive floral designs. They are splendid values at 15c each.

PENTECOSTAL PUBLISHING COMPANY LOUISVILLE, KENTUCKY.

Please send me 10 of your mottoes, which I agree to sell within the next two weeks, and send you \$1.50, for which you are to mail me the beautiful Testament mentioned above. If I should fail to sell the mottoes, I will return them to you in good condition postpaid, within two weeks.

Name.....

Address.....

"THE THEME OF THE AGES."

Or a Handbook on Holiness.

By Rev. H. T. Heironimus.

This book is filled with truth from some of the greatest minds the world has produced. The following chapters tell the story:
Definitions from thirteen of the greatest dictionaries.
What seventeen leading encyclopediae have to say.
Twenty-three great works of theology cited.
Twenty-six of the world's greatest commentaries consulted.
What our great hymn writers teach on the subject.
Thirty compilations from prominent church historians.
What thirty-three church creeds declare in their doctrinal statements.
Episcopal addresses to ten General Conferences of Methodism.
Statements of sixty-two bishops on sanctification.
A review of the Methodist Episcopal Discipline on the subject.
Testimonies of eighty saints from Bible times up till present.

SOME TESTIMONIES GIVEN TO THE VALUE OF "THE THEME OF THE AGES."

DR. H. C. MORRISON SAYS:

I take pleasure in most heartily commending this volume to all who may be so fortunate as to have an opportunity to peruse its pages and ponder its truths. Brother Heironimus has rendered the reading public an excellent service in the preparation and publication of this volume.

DR. ANDREW JOHNSON WRITES:

Rev. H. T. Heironimus has combed the country, ransacked religious libraries, searched the ecclesiastical archives of Christendom and has collected, condensed, compiled and compacted an encyclopaedic volume on the great central theme of soteriology—the glorious subject of full salvation. He has brought together a Regular Tiffany Diamond Store of valuable, official, and clerical information on the biggest question of the Centuries.

DR. JOHN PAUL SAYS:

I have just become fully impressed with the practical value of the book. This book is calculated to be one of the most useful volumes on holiness in this generation.

DR. JOHN WESLEY HUGHES WRITES:

This book is unique, containing the most versatile line of information on the subject of holiness I have seen.

DR. R. S. STEWART, Vice-President of Asbury College, says:

It offers the teacher and preacher a ready access to many libraries which have been culled to supply the material of this book.

PROF. J. F. BOUGHTON, JR., SAYS:

The book will steady the hope and confirm the belief of any Christian believer.

PRICE IS \$1.50.

PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky.

Nor "skill attained at playing cards!"

They crown no life sublime!

Nor did he note the hands so deft

At whist were empty now,

And that no crown of Christian grace

Made halos on her brow.

She sold her Lord for trifling things,

Whist, Social fads, and Teas!

But never sought as Jesus did

To do what God might please!

And so she died as she had lived,

An empty life and vain!

Whist prizes never made a crown

For Christian heads, that's plain!

Rev. William Wood.

REQUESTS FOR PRAYER.

Pray for a young man who is backslidden, sick and in trouble.

Mrs. V. F. asks to be remembered

in prayer that she may be saved and that her mind may be helped.

Mrs. J. A. E. asks prayer for her afflicted husband.

A sister wishes prayer for the salvation of her unsaved husband.

Mrs. L. H. desires prayer that she may be healed of a long-standing stomach and liver trouble.

T. L. C. asks prayer that he may be healed of rheumatism.

H. C. S. desires prayer that he may be saved and sanctified.

Pray for sister to receive the baptism with the Holy Spirit.

Renew your subscription today.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson XIII.—June 29, 1924.

Subject.—Review.

Golden Text.—Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Today we are closing a quarter's work that I trust has been full of interest, and one that should have been very rich in profit. I have expressed myself so fully during the passing weeks, that I scarcely know what more to add. Our lessons have had to do with the majesty of law, and the fearful consequences of disobedience, whether it be divine law or human law. We have seen the curse of violated law fall upon two sister nations to their utter undoing. As far as we know Israel was completely blotted from the map of the earth. Judah fared a bit better; but met ruin from which she has never recovered. The consequences of violated law are the same in all ages; but nations are slow to learn the lesson.

The lessons of the quarter carry tremendous warnings for our beloved land, and for the world at large. In America there is a terrible disregard for law, that is manifest on every hand. Some days ago while in a drugstore, the writer spoke to the owner of the establishment about a gambling device that was sitting on the counter in full view of all who entered the place. The man made light of it; and when he was told that the operation of such a machine made him a criminal, he showed no manner of concern about the sanctity of law. When the writer stated the case to a prominent lawyer in the town, he was told that such devices were scattered all over the place. There was not sufficient conscience in the town to demand common respect for the law of the state. That community is reported to be flooded with moonshine liquor; but it is at least wholesome to find that there is a growing sentiment there in favor of the 18th amendment to the federal constitution. Maybe some day such regions may become civilized, but they will have to feel the strong arm of the law, and do some genuine repenting before the dawn of so blessed a day. One gentleman remarked that they were suffering from several citizens who could do nothing better for the community than to die and get out of it.

We need a tremendous enforcement of law in this country. The front pages of our big daily papers have, in large measure, become but advertisement sheets for the airing of the nation's crimes. The entire thing is sickening to common decency. Everything goes in, from the little negro thief in the henhouse to the big rogue in high office in Washington City; and maybe it is best that all of it should be published to the world; but it is awful on the nerves of people who love their land. Is there no help for us? Must we go deeper and deeper into crime till the day arrives when God will stand us no longer? There are remedies, but who can apply them? I repeat with all the emphasis that there is in me: we must have a revival in America! There

may be palliatives that will help in some measure, but it will take an old-time revival of the religion of Jesus Christ to save this nation from ruin. The Bible is God's Word, and this nation must so receive it, or perish. There are no more terrible traitors in this land than the men and women who are laboring to destroy the faith of our people in the inspiration and authority of the Holy Scriptures. May God have mercy on their miserable souls, they are trying to pull our house down upon our heads. Blind leaders of the blind, they would lead the nation into the ditch.

The tendency in America is to get rid of law. People are crying for license, not liberty. Men wish to be a law unto themselves. The man who drives an automobile reads the speed limit by the roadside, but laughs at it and rushes on. Men professing to follow the Christ drive their cars at twenty-five miles an hour where the law demands not more than fifteen, and at fifty miles where the law demands thirty. Our young people dance the down-grade road to hell, and the church removes the ban to keep them from violating the law. Is it possible that the masters of the ballroom have more influence with a general conference than the most spiritual members in the church? Will it pay to do away with all law against sin and crime, and then advise our people to be good? We are in a world that cannot run without law. In fact, no world—not even hell—can run without law. Everything in the universe is either subject to law, or it is an outlaw. Without law there can be no crime or sin. There could be no criminals in a land that had no laws. Laws must have penalties commensurate with the laws, and the penalties must be enforced: otherwise we shall have anarchy. Apropos of this we make a quotation from a recent issue of Current Events:

"Enforce the Laws!"

"The most important problem before the American people is how to bring about strict enforcement of the law."

"That is the opinion of Secretary of State Hughes, expressed in a speech at New York the other day. 'There is too much delay in bringing guilty persons to trial and punishment; juries are too sympathetic and judges are too lenient; public opinion is too easily turned from law enforcement to idle curiosity,' he said. 'What is needed,' he continued, 'is not gossip about crime or the spread of scandalous rumor, but immediate prosecution, conviction and punishment, where competent evidence exists, with a swiftness which sacrifices none of the essentials of justice.'"

That is "mighty interesting reading," but if some one can start the ball to rolling successfully, it will grow many times more interesting. As far as this writer can see, there is but one remedy, and that has been already given. Some think that education will save the nation from crime, but the world has tried that sufficiently to prove that we can ex-

pect nothing from that source. Education without salvation from sin will drive us into deeper crime. Germany tried it more strenuously than any other nation has ever done, and all men know the result. It is well enough to exhort the courts to do better work, for certainly they are shameful, as Secretary Hughes has told us, but they will never do any better, unless forced to do so by an improved public sentiment. It will take clean, strenuous public opinion to force the courts to put the stripes upon a lot of men in high places. How shall we cultivate such opinion? Maybe I am mistaken, but if we are to learn anything from past history, the Church must come to the rescue by securing a genuine revival that will bring our people back to the Bible and the mourner's bench. Nothing but real salvation will produce the needed public opinion to save the nation. In the face of modern notions, that is all out of date, but in the face of the needs of our country, of the world at large, and in the High Court of heaven, it is strictly up to date. Can we have such a revival? Yes, if we will meet God's conditions. Shall we have such a revival? No man can answer that question. Of one thing we may count ourselves certain: We must have such a revival, or?

ELEVENTH ANNUAL KANSAS CITY HOME CAMP.

The Lord gave us a most gracious ministry of sermon and song in this battle by Bros. Paul S. Rees, of California, and Prof. B. D. Sutton, of Kansas City. How they did preach and sing, the church greatly enjoyed it, and all who would be blessed, were edified. Quite a good many sought the Lord, some paid the price and found the Lord in pardon and purity, others did not go through. We did not see the sweep we wanted to but it was not the workers' fault. We thank the Lord for all that was done and are determined to press the cause of holiness in this great city.

A. C. Watkins, Pastor.

"Flirting With the Devil" is the title of a book on the movies and other amusements, by Rev. Jack Linn. You should have this and circulate it. The movie is a menace and this book is giving some unvarnished facts to combat the evil. Price 25 cents. Order from Pentecostal Publishing Co., Louisville, Ky.

NEALS CREEK, KY.

May 11th we began a revival at Neal's Creek Church on the Stanford charge, near Stanford, Ky., and continued until May 25th. The meeting closed with the results of the workers' services being fine; on the second night of the meeting souls began to seek and find God in the old-fashioned way; many were saved, reclaimed and sanctified during these services. The writer was assisted by Rev. L. Reep, of Wilmore, who preached holiness from the start to finish. He is a Methodist of the John Wesley type. Brother Reep found his way to many of these people's hearts that he came in contact with. We were pleasantly entertained in the homes of these good people, but especially so in the home of Bro. H.

Gospel Tents

Smith Manufacturing Company,
DALTON, GA.
22 Years in Business.

4 Alarming Perils 4

Which are Confronting the Church and the World Today.

THE COMING CRASH: or Some Startling Evidence of the Alarming but Ever-growing Hostility Between the Gigantic Trusts and Labor Unions of These Last Days, and the Terrible Woes Predicted in the Word of God, Towards Which These Organized Forces are Rapidly but Surely Drifting. By A. Sims. New edition, revised and enlarged. The vital question as to whether a Christian should belong to a Labor Union is fully discussed, and seven Scriptural reasons are given against any such affiliation. Paper covers, 25c.

SOCIALISM EXPOSED: Its Anti-Christian Character shown up. Shows that it is antagonistic to all the fundamental doctrines of the Bible, and proposes a godless substitute for the same; that it is opposed to the divine ordinance of marriage and the family life, and is in short a system of bare-faced revolution, being identical in spirit and aim with Anarchy and Bolshevism. Closes with a chapter on the only infallible cure for all the social evils of mankind. Paper covers, 25c.

THE COMING WORLD CHURCH UNION: A Stepping-Stone to Antichrist. By A. Sims. By unanswerable facts shows that the Federal Council of Churches in all its affiliations and tendencies, is headed towards Church Federation, and is really one of its most powerful auxiliaries; that the whole movement is surely and swiftly preparing the way for Antichrist. Four powerful reasons are given why every loyal Christian throughout the land should take his stand against this great octopus which is coming. 1. World-Church Federation caters to the flesh, and meets with the approval of the world. 2. It will result in tyranny and persecution of the worst kind. 3. It will be at the expense of Faith and Truth. 4. It is in short among its most prominent advocates men who are pronounced higher critics and who bitterly oppose the Bible doctrine of the Second Coming of Christ; concluding with a chapter on The Delusions of a Federated Church. Paper covers, 25 cents.

SPIRITUALISM EXPOSED: Gives the following nine reasons why it should be avoided and condemned. 1. Because it has been strictly forbidden by God Himself. 2. Because Spiritualism substitutes faith in demons for faith in the living God. 3. Because it supersedes the authority of God's Word by a pretended new revelation. 4. Because of its daring denial of the Deity of Jesus Christ. 5. Because it blasphemously dishonors the Holy Spirit. 6. Because of the disastrous consequences it often entails, even in this life, on those who indulge in it. 7. Because of the fearfully pernicious character of its doctrines. 8. Because, as Spiritualists themselves admit, deceiving spirits exist by millions. 9. Because of the awful consequences denounced against it in the world to come. By A. Sims. New Edition, revised and enlarged. Paper covers, 25c.

PENTECOSTAL PUB. CO.

A. Mastin, and our every comfort was looked after by brother Mastin and wife. Any one desiring a good, old-time Gospel revival will do well in getting Bro. Reep.

W. D. Sprinkles, Pastor.

BETHEL MISSION, TORONTO, O.

We had two weeks' special services with Rev. C. W. Ruth, the second-work-of-grace holiness evangelist from Indianapolis, Ind. His coming to Toronto proved a great blessing to this Mission and many homes in this city. The truth of full salvation found a lodging place in the heart of those who yielded. There were seekers at every altar call. United prayers are offered that Bro. Ruth be blessed with good health to preach holiness for many years. A hearty invitation from all, for Bro. Ruth to come back again.

M. Bricker,
Pastor of Mission.

Mention your paper when writing to advertisers. It commends you.

EVANGELISTIC AND PERSONAL.

Rev. Stephen B. Williams, pastor of the Methodist Protestant Church at Monroe, La., announces that he will be glad to respond to calls for evangelistic meetings after November 1st. Dr. Williams is editor of the M. P. Advocate, semi-monthly official publication of the Louisiana and Mississippi Conferences, and has been for over twenty years in the pastorate, and knows well the pastor's problems. He was for nine months a member of the Williams-Robinson Evangelistic Party, and has held revival and camp meetings in various parts of the South and West. His slate to November 1st is filled with as many meetings as he can hold in connection with his pastorate, but feels led to announce his readiness to accept engagements after Nov. 1st. Address, 204 S. Third St., Monroe, La.

A Tabernacle meeting will be held at Drakesville, Ia., June 27 to July 15, where the old-time gospel will be preached and the Holy Spirit honored. Evangelist George Bennard will sing and preach in the afternoon and evening services. Brother Bennard has written many songs that are being sung around the world. For information, write to C. L. Bennett, Drakesville, Ia.

Rev. A. D. Buck: "I recently held a good meeting in Oklahoma City, with Rev. Murphy, of the Christian Alliance. The Lord gave us a splendid revival. I visited the police court and found 64 young men and 14 young women. I saw the rogues' gallery of ten years ago, when the ages ranged from 40 years up, now they range from 20 years down. This is alarming. Oklahoma is reveling in oil and wealth but no revivals."

R. L. Morgan: "Just closed a revival at Jordan, Ind., in a tent with a number saved and sanctified. They decided to erect a tabernacle with a church organization of 17 charter members. We dedicated the tabernacle free from debt and the power of the Lord was upon us. Pastors desiring my assistance address me 2206 Central Ave., Anderson, Ind."

Rev. Thos. D. Walters: "We wish to report a revival conducted by Rev. E. K. Pike and E. R. Johnson at Hazard, assisted by myself. There were 30 professions, two additions to the church and a good spirit among the people. Plans for a new church have begun. Pray for us."

Rev. W. A. Kirk: "June 1, we closed a great meeting near Silver Creek where millions of gallons of whiskey have been made. There were 60 saved, many of them very wicked men who prayed through. Family altars were erected and the power of God rested upon the people."

Mrs. Laura Peck: "The holiness people of Nebo, Ill., have closed a good meeting with Rev. L. E. Williams as evangelist, and Prof. C. C. Conley song leader. They are both splendid workers and we hope to have them with us again. The American Legion invited Bro. Williams to preach the Memorial sermon at the

Christian Church, which he did, to a large audience. Some found God in the forgiveness of sins and the saints were blessed and encouraged."

The Red Solo Book, containing songs by Rev. Jack Linn and Wife has sold in hundreds. You will enjoy it, for the songs are unique in the Gospel work. Price 25 cents. Order from Pentecostal Publishing Company, Louisville, Ky.

THE COMING OF THE KING.

Rev. J. Thomas Price.

The Holy Bible speaks today
In no uncertain sound,
And calls to men to loose their shoes
And stand on holy ground;
The Christ whose love brought him below
To die upon the tree,
Is sending forth his messengers
And calling you and me.

He tells us that the time is near
When he shall come again,
That as he went from Olivet
He likewise will descend;
And those who live and walk with him,
With those who've passed away,
Will rise to meet him in the skies,
'Twill be the crowning day.

These days are like unto the days
Which were before the flood,
And men these days, like unto them,
Have quite forgotten God.
The world rolls on in wickedness
They do not hear the call,
"The Lord his coming has delayed,"
They tell us, one and all.

This world is filled with pain and woe,
And darker grows the gloom,
The wail of burdened hearts goes up
To God upon the Throne.
In all this strife and stress, we wait
The rising of the sun;
There is no hope, there is no cure,
'Till Christ, the Lord, shall come.

O weary soul, lift up thy head,
Redemption draweth nigh,
The Bridegroom who has tarried, comes,
The glow is in the sky.
When all these things shall come to pass,
Lo, this shall be the sign,
The Bridegroom of our souls shall come
In grace and power divine.

HOW THE LORD LED.

There was such a blessing to my soul in reading Bro. Troxel's experience in a recent Herald.
In the year 1879, under the evangelistic labors of the Rev. William Stockton, my sister, Mrs. Kittie Mulford, came into the experience of perfect love. This revival was spoken of as being a complete failure, only one woman sanctified, but in God's sight it was far from being a failure. The writer was clearly converted to God under the ministry of Geo. L. Dobbins, in 1869 but, like other young folks, I was sometimes up and sometimes down; had heard about holiness, as my Christian father and mother took the old "Guide to Holiness." I never read it very much as it disturbed me.
When my sister was sanctified I

Indian Spring, Ga., Holiness Camp Meeting

The Thirty-Fifth Annual of the Indian Spring, (Ga.,) Holiness Camp Meeting will be held August 7-17, including the second and third Sundays of the month.

The leaders for this year are Revs. John Paul and C. H. Babcock. The Mackey Sisters will be at their first visit to the Camp. Rev. C. M. Dunaway will reach the camp on Tuesday and remain to the end. Music will be led by Hamp Sewell, assisted by a large choir. The usual large attendance of pastors is expected.

Several important improvements have been made during the year. One is the return to the plan for having no services, or meetings on the grounds except for the advance of the "Second Blessing Properly So Called." Other and good meetings have for three years been held either just preceding or just following the Holiness Camp Meeting. The Young People's Missionary Conferences, in every case most successful as such, can be, and are being held elsewhere in the Church. The Lost Holiness Doctrine, our peculiar emphasis at the Holiness Camp Ground, has no other place of emphasis, and God has blessed us most when we made a single emphasis of this where a place has been dedicated for it.

In the new beginning (a sort of "second rise" of the Holiness Movement in our state) valuable improvements have this year been made on the grounds. The seats in the Tabernacle have been replaced with good pews on a bowled and cemented floor, all costing nearly four thousand dollars. Some who have been kept from attending for several years, and who are among the oldest tenters on the camp ground will, in God's Providence be back again.

The hotel will be run as before for good feeding and for the forwarding of the one work done there.

Effort is being made to have Rev. Waskom Pickett and Rev. E. Stanley Jones, Missionaries to India and graduates from Asbury, bring some of the inspiration to us which they brought to the General Conference of the M. E. Church, and then to the Commencement of their Alma Mater.

G. W. MATTHEWS, Pres. of Board of Directors.

was convicted by her testimony and her triumphant life. She was a constant reproach to me, but I was also charmed by her constant victory. The Holy Spirit urged me to go on. I thought if I could only go away from home, and the opposition there, I certainly would seek the experience. About this time the Woman's Christian Temperance Union of Newark, N. J., were holding a holiness camp meeting at Mt. Tabor and I thought if I could only go to Mt. Tabor and get sanctified I could stand if I came home; but no, my Mt. Tabor was at home and in my own church. We don't get things from the Lord on the sly.

In the winter of 1883 our minister, Rev. John Price, was sick, dying of consumption, so there was held union meetings of the four churches—two Presbyterians, Baptist and Methodist, in the afternoons and evenings. One afternoon a meeting was given out as a consecration meeting, and it was to be held in the First Presbyterian Church led by the pastor. I remember how, as sister and I walked over to church that afternoon, she said in her candid way, "Rae, what is the use of a consecration meeting if no one really consecrates?" I didn't say anything, but thought sure enough. Then and there I determined to go through in spite of men and devils. When the meeting was thrown open for testimony I made a clean breast of it. I remember the piece they sang, "Whiter than snow," and the line, "I give up myself and whatever I know." I said, "I have not been doing that, but have been resisting the Spirit." After the meeting I felt considerably better, and the next morning had family worship. My little son ten years old put his arms around my neck and said, "Mother, it does me good to hear you pray." That paid for all I had suffered, even if my husband did not stay to worship, but went off to his store. I soon received the clear witness that I was restored and now I thought I was sanctified but, sister Kittie knew better. She said, "Now you are a good candidate for entire sanctification." How many times since, I have thanked the Lord for her sound sense, holding me to it. As I continued to seek

Will Solve the Problem of Your Children's Service

100 CHOICE SERMONS FOR CHILDREN

REV. G. B. F. HALLOCK, D.D.
Author of "100 Best Sermons for Special Days and Occasions," etc.
Fascinating sermons by great preachers to children for every occasion of the Church and Sunday School year.
Net, \$3.00

Will Make Your Sermons More Convincing

1000 EVANGELISTIC ILLUSTRATIONS

REV. AQUILLA WEBB, D.D., LL.D.
"Unequaled for range and forcefulness. A notable service in the cause of evangelism."—President E. Y. Mullins.
Third edition. Net, \$3.00

the hunger increased, many tests came but were met with a sincere, I will, until in desperation I said from the depth of my heart, "Dear Lord, show me just how I look in thy sight," and he did. I saw the corruption of my nature; how appalling the sight!

March 18, 1883 I received the blessed baptism with the Holy Ghost. All I could say was, "This is wonderful! This is wonderful!" My memorial stone was, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

At this time Nelson A. McNichol, our pastor, said, "Why not start a holiness meeting in the church?" He appointed Aunt Kittie leader, and the writer Bible reader, but she refused to stand, as she was leader of the Young People's Saturday night class. As others came into the experience, the opposition came up like a stone wall, but they never turned us out and we never felt like leaving, because we were true Methodists as John Wesley taught it. That meeting is still going on, after forty-one years, without a break in the Cedarville M. E. Church. Praise God forever.
Rae S. Bateman.

The Blue Solo Book by Rev. Jack Linn and wife is their last book of songs. Truly they are "going over the top." You will want one of this clever booklet. Price 35 cents. Order from Pentecostal Publishing Co., Louisville, Ky.

EVANGELISTS' SLATES

ADAMS, E. T.

Lawrenceville, Ill., June 10-29.
Graham, Ky., July 18-27.
Home address, Wilmore, Ky.

ANDERSON, T. M.

Jackson, Ohio, June 13-22.
Akron, Ohio, June 27-July 6.
Omaha, Neb., July 11-20.
Sebring, Ohio, July 22-27.

ASBURY COLLEGE GOSPEL TEAM.

Ermy, Phillips, Berington, Furman.
Irvine, Ky., June 17-29.
Coneville, Ohio, July 1-13.
Carmichael, Pa., July 16-27.
Mansfield, Ohio, July 29-Aug. 10.

ATKINSON, THELMA.

(Singing Evangelist.)
Letts, Ind., July 4-14.
Home address, Taylor University, Up-
land, Ind.

AYCOCK, JARRETTE AND DELL.

Cleveland, Ohio, June 18-July 13.
Home address 2109 Troost Ave., Kansas
City, Mo.

BALSMIEHR, A. F. AND LEONORA T.

Richmond, Kan., June 20-July 6.
Home address, 12 Taylor, Topeka, Kan.

BENJAMIN, F. H.

(Song Evangelist)
Vincennes, Ind., June 18-30.

BROWNING, RAYMOND.

Lancaster, Pa., June 1-10.
Connell's Springs, N. C., Aug. 1-10.
Hendersonville, N. C., Aug. 14-24.

BRYAN, GERALD F.

Richmond, Ind., June 8-22.
Arcanum, Ohio, June 27-July 6.
Inez, Ky., Sept. 4-14.
Home address, Normal, Ky.

CAIN, W. R.

Carthage, S. D., June 17-29.

CALEY, ALLAN W.

Hinton, Ky., June 9-29.
Open date, June 29-July 13.
Brown's Chapel, Ky., July 14-27.

CANADAY, FRED.

Jamestown, N. Dak., June 19-29.
Ferndale, Wash., July 2-Aug. 4.
Yakima, Wash., Sept. 7-21.

CLARK, C. S.

Coyle, Okla., June 15-29.
Yale, Okla., July 6-20.
Home address, 808 Ash, Guthrie, Okla.

COLEMAN, PAUL.

Dayton, Ohio, June 8-23.
Terre Haute, Ind., July 9-21.
Harmony, N. C., Aug. 6-18.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COLLIER, J. A.

Halt, Ala., June 8-22.
Open date, July 1-13.
Permanent address, 1917 Cephas Ave.,
Nashville, Tenn.

CONLEY, PROF. C. C.

(Song Evangelist)
Georgetown, Ky., June 8-22.
Home address, 586½ North Howard St.,
Akron, Ohio.

GRAMMOND, PROF. C. C. AND MAR-

GABET.
(Singer and Evangelist)
Monroe, Mich., June 18-July 13.
Millersburg, Ohio, July 31-Aug. 10.
Home address, 815 Allegan St., Lansing,
Michigan.

COX, F. W.

Caro, Mich., June 27-July 6.
Millersburg, O., July 31-Aug. 10.
Open dates, June 5-25, July 9-29, Aug.
15-31.

COOKE, GEORGE WELLS.

Perryville, Md., June 1-22.

DICKERSON, H. N.

Dalesburg, Ky., June 15-29.
Rush, Ky., July 6-20.

DONOVAN, JACK.

Millville, N. J., July 2-28.
Glanboro, N. J., Aug. 2-17.
Home address, 637 W. Main, Thors-town,
Indiana.

DUNAWAY, C. M.

Jamestown, N. D., June 19-29.
Millport, Ala., July 6-20.
Simpson Park, Mich., July 25-Aug. 3.
Eaton Rapids, Mich., Aug. 4-10.
Indian Springs, Ga., Aug. 12-18.
Sandy Lake, Pa., Aug. 19-28.
Fig. N. C., Aug. 29-Sept. 7.
Home address, 216 N. Candler St., Deca-
tur, Ga.

DUNKUM, W. B. AND WIFE.

Camp Taylor, Ky., June 10-30.
Bloomfield, Ind., July 6-20.
Franklin, Pa., July 22-Aug. 10.
Home address, 1353 Hemlock St., Louis-
ville, Ky.

EDEN, THOS. F. AND ETHEL.

Hurlock, Md., June 8-22.
Audubon, N. J., June 23-July 3.
Taylor, Tex., July 13-27.

EITELGEORGE, PROF. W. J.

Kuttawa, Ky., June 1-29.

ELLIS, W. E.

Florence, Ala., June 19-July 6.
Dora, Ala., July 7-20.

ELLIS, G. EDWIN.

Open dates, May 16-June 20. July 1-13.
Fayette, Iowa, July 17-
Home address, University Park, Ia.

FLEMING, JOHN.

Reading, Pa., June 20-30.
Muncie, Ind., July 4-14.
Ashland, Ohio, July 25-Aug. 3.
Hamsey, Ind., Aug. 5-12.
Holland, Mich., Aug. 21-31.
Home address, 317 Holt St., Ashland,
Ky.

FLEMING, BONA.

Indianapolis, Ind., June 9-22.
Maryville, N. B., June 27-July 6.
Malden, Me., July 10-20.

FLANNERY, B. T.

St. Croix Falls, Wis., June 8-22.
Chandler, N. Dak., June 27-July 6.
Crandon, Wis., July 10-Aug. 3.
Bowersville, O., Aug. 7-17.
California, Ky., Aug. 15-24.
Home address, Rt. 2, Clam Falls, Wis.

FUGETT, C. B. AND WIFE.

Richmond, Ind., June 8-22.
Bluffton, Ind., July 10-20.
Ironton, Ohio, July 25-Aug. 3.
Lynn, Ind., August 10-24.
Huntington, W. Va., Aug. 30-Sept. 14.
Home address, Normal, Ky.

GAAR, J. E.

Springfield, Tenn., June 15-29.
Crowley, La., July 4-13.
Mansfield, Ark., July 17-27.
Home address, Des Moines, Ia., Box 489.

GADDIS, TILDEN H.

Colorado Springs, Colo., June 19-29.
Denver, Colo., July 4-13.
Defiance, Ohio, July 18-August 3.
Home address, 3806 Isabella Ave., Cin-
cinnati, Ohio.

GILLEY, W. R.

Clinton, Ind., June 10-July 6.
Murphysboro, Ill., July 10-27.
Buckhart, Mo., August 14-31.
Home address, Olivet, Ill.

GLASCOCK, J. L.

Open date, June 1-22.
St. Louis, Mo., June 29-July 13.
Open date, July 14-27.
Robinson, Maine, Aug. 1-10.
Open date, Aug. 11-24.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GREEN, JIM H.

Mocksville, N. C., June 15-July 20.
Camp Free, N. C., Aug. 1-12.
Mocksville, N. C.

GUINN, H. M., EVANGELISTIC PARTY.

Sulphur Springs, Ark., June 29-July 8.
Open date, July 8-24.

HALLMAN, W. R. AND WIFE.

Atlanta, Neb., June 12-22.
Home address, 6537 Kenwood Avenue,
Chicago, Ill.

HEWSON, JOHN E.

Atlanta, Neb., June 12-22.
Open date, June 27-July 2.
West Port, Ind., July 4-14.
Kittanning, Pa., July 18-28.
Bluffton, Ind., July 13-Aug. 10.
Hartselle, Ala., Aug. 14-24.
Circleville, Ohio, Aug. 25-31.
Knoxville, Iowa, Sept. 4-18.
Home address, 127 N. Chester Ave., In-
dianapolis, Ind.

HILL, WILL EVANGELISTIC PARTY.

Hillsboro, Ga., July 1-16.
Kennedy, Ala., July 20-31.
Home address, Atlanta, Ga.

HODGIN, DANIEL G.

Terre Haute, Ind., June 1-22.
Indianapolis, Ind., June 25-July 13.

HOLLENBACK, ROY L.

Portland, Ind., June 13-29.
Economy, Ind., July 3-13.

HUNT, JOHN J.

Manville, Ill., June 22-July 6.
Home address, Media, Pa.

IRICK, ALLIE AND EMMA.

Wichita Falls, Tex., June 19-29.
Burkburnett, Tex., July 4-14.
Goddard, Ky., July 17-27.
Clyde, Tex., August 1-10.
Bonnie, Ill., Aug. 15-25.
Bowie, Texas, Aug. 29-Sept. 8.
Sheridan, Wyo., Sept. 12-25.
Home address, Pilot Point, Texas. z

JOHNSTON, A. H. AND WIFE.

Andover, Ohio, June 11-22.
Akron, Ohio, June 27-July 6.
Open date, July 10-20.
Home address, 800 Princeton St., Akron,
Ohio.

JOHNSON, LEO. M.

July open dates.
Moers, N. Y., August 1-8.

JOHNSON, ANDREW.

Middlesboro, Ky., June 5-20.
June 20-July 4.

KENNEDY, ROBERT J.

Van Alstyne, Tex., June 8-22.
Ft. Worth, Tex., June 23-July 6.
Lancaster, Tex., July 13-27.
Home address, Dallas, Tex., Sta. A.

KEYS, CLIFFORD.

Columbus, Ohio, June 17-29.
Kington, Mich., July 1-20.

KIEFER, R. J.

Monongahala, Pa., June 1-22.
Mannington, W. Va., June 24-July 13.
Home address, 1515 Cleveland Ave., Co-
lumbus, Ohio.

KRAHL, MARTHA.

(Song Leader, Children's and Young
People's Worker)
Coyle, Okla., June 15-29.
Yale, Okla., July 6-20.
Home address, 809 E. 9th St., Oklahoma
City, Okla.

LAMB, JOHN E.

Open dates for July and August.
Address Wilmore, Ky.

LANCASTER, C. H.

Kansas, Ala., June 15-21.
Open June 22-July 13.
Home Address, Jasper, Ala.

LEWIS, RAYMOND C.

Marion, Ind., June 29-July 13.
Home address, VanWert, Ohio.

LINN, JACK AND WIFE.

June and July, open dates.

LOVELESS, W. W.

Bradford, Pa., June 19-July 27.
Warren, Pa., July 29-Aug. 17.
Home address, London, Ohio.

LITRELL, V. W. AND MARGUERITE.

Bladen, Neb., June 5-22.
Home address, 425 N. Sumner St.,
Beatrice, Nebraska.

LYTLE, W. E.

Open dates, July 1-August 21.
Home address, Troy, Ohio.

LUDWIG, THEO. AND MINNIE E.

Chadron, Neb., June 18-29.
Chicago, Ill., July 13-27.
Home address, 772 N. Euclid Ave., St.
Louis, Mo.

MCBRIDE, J. H.

Trenton, N. J., June 24-July 8.
Cooperdale, Ohio, July 9-23.

MACCLINTOCK, J. A.

Berry, Ky., June 8-22.
Wilmore, Ky., June 29-July 13.
Callis Grove Camp, July 30-Aug. 10.
Bowersville, Ohio, August 11-17.
Open, August 18-31.
Home address, Richmond, Ky.

MCALL, F. P.

Open date, June 22-July 20.
Bishop, Ga., July 27-August 10.

MCORD, W. W.

Clover, S. C., June 16-29.
Birmingham, Ala., June 30-July 13.
Salem City, Ga., July 17-27.
Laport City, Iowa, July 30-Aug. 17.
Kearney, Neb., Aug. 21-31.
Altavista, Va., Sept. 10-21.
Brevard, N. C., Sept. 22-Oct. 5.

MACKMY SISTERS.

Atlanta, Ga., June 13-29.
Pittsburgh, Pa., July 7-21.

MANLY EVANGELISTIC TEAM.

Norcross, Minn., June 4-22.
Home address, Naperville, Ill.

MARVIN, V. R.

Hugo, Colo., June 4-22.
LaJunta, Colo., June 25-July 13.
Home address, 537 S. St. Clair St., Wich-
ita, Kan.

MILLER, L. J.

Asheboro, N. C., June 8-29.
Mt. Lake Park, Md., July 3-13.
Collins, Miss., July 20-Aug. 3.

MINGLEDORFF, O. G.

Falmouth, Ky., June 4-22.
Gordon, Neb., June 24-July 6.
Nashville, Tenn., July 17-August 3.
Home address, Wilmore, Ky.

MITCHELL, LEROY J., EVANGELISTIC

PARTY.
Fulton, Ill., May 25-June 22.

MOLL, EARL B.

Biloxi, Miss., June 15-27.
De Soto, Miss., July 2-11.

MOORE, GEORGE A. AND EFFIE.

Elwood, Ind., June 8-22.
Monroe, Ind., July 3-13.
Home address, 1204 Comer Ave., In-
dianapolis, Ind.

MORRIS, ESSIE.

Springfield, Tenn., June 15-29.
Greenbrier, Tenn., July 13-30.

MORROW, HARRY.

Hinton, Ky., June 8-29.
Manville, Ill., June 30-July 6.
Open date, July 7-23.
Home address, 424 S. Scoville Ave., Oak
Park, Ill.

PAUL, JOHN.

Red Rock, Minn., June 26-July 6.
Mt. Lake Park, Md., July 8-13.
Sebring, Ohio, July 13-28.

PAUL, MARSHALL.

Springfield, Ohio, June 15-July 6.
Forex, Ohio, July 17-27.
Home address, 206 Church St., New
Carlisle, Ohio.

POLLOCK, G. S. AND WIFE.

Delanco, N. J., June 27-July 6.
Home address, Wilmore, Ky.

POWERS, P. RAYMOND.

Kimbury, Ill., June 9-29.
Home address, 307 W. Mulberry, Bloom-
ington, Ill.

REDMON, J. E. AND ADA.

Ellington, Mich., June 1-22.
Caro, Mich., June 25-July 20.
Whitcomb, Ind., July 28-Aug. 10.
Carthage, Ky., Aug. 15-24.
Milltown, Ind., Oct. 5-26.
Elmdale, Mich., Nov. 2-23.

REID, JAMES V.

Ozark, Ala., June 22-July 6.
Home address, 3233 Hemphill St., Ft.
Worth, Texas.

RIDOUT, GEORGE W.

Otsego, Minn., June 12-22.
Corinth, Ky., June 29-July 13.
Douglas, Mass., July 18-28.
Open date, August 1-11.
Portage, Ohio, Aug. 14-24.
Dyer, Tenn., Aug. 28-Sept. 8.
Permanent address, Wilmore, Ky.

RICH, N. W.

Yakima, Wash., July 26-July 13.
Culver, Ore., July 15-27.

RINEBARGER, C. C.

Lincoln, Neb., June 13-23.
Grand Rapids, Mich., May 25-June 8.

ROBERTS, T. P.

Salem, Ill., June 1-22.
Jonesville, Ky., June 25-July 10.
Dayton, Ohio, July 17-27.
Bowersville, Ohio, July 30-Aug. 17.
Home address, Wilmore, Ky.

RUTH, C. W.

Bright, Ont., Canada, June 12-22.
Ridgeview Park, Pa., June 27-July 2.
Old Orchard, Maine, July 4-13.
Sebring, Ohio, July 18-27.

SHANK, MR. AND MRS. R. A.

Marion, Ohio, June 19-29.
Fort Wayne, Ind., July 6-20.
Home address, 191 No. Ogden Ave., Co-
lumbus, Ohio.

SHEFMIRE, ALICE G.

(Song Evangelist)
Silica, Ohio, June 1-22.
Home address, Troy, Ohio.

SLATER CHAS. L. AND WIFE.

Menden, Ohio, June 26-July 6.
Campo, Colo., July 18-27.
Blilwood, Ind., June 10-22.

SMITH, JAMES M.

Monticello, Miss., July 6-18.
Webb, Miss., July 20-Aug. 3.
Hattiesburg, Miss., Box 772.

TARVIN, E. C.

Stone, Ky., May 28-June 22.
Augusta, Ky., July.
Danville, Ky., August.
Home address, California, Ky.

TAYLOR, JENKINS EVANGELISTIC

PARTY.
New Brookland, S. C., June 1-22.
Johnston, S. C., June 29-July 11.
Home address, Bareburg, S. C.

THOMAS, JOHN.

Livermore Falls, Me., June 22-July 8.
Old Orchard, Me., July 4-13.
Permanent address, Wilmore, Ky.

VANDERSALL, W. A.

Bowling Green, Ohio, June 8-20.
Holgate, Ohio, July 6-27.
Permanent address, Findlay, Ohio.

VAYHINGER, M.

Graysville, Ind., June 22-July 6.
Burlington, Ind., May 18-June 8.

WATTS, E. E.

Jamestown, N. Y., May 27-June 22.
Ferry, Mich., June 25-July 13.
Home address, Sandy Lake, Pa.

WIBEL, L. E.

Ponca, Neb., June 1-22.
Home address, 317 So. Bennett St., Bluff-
ton, Ind.

WILLIAMS, J. E.

Freeport, Mich., June 15-29.
Waterloo, Ia., July 4-14.
Webb, Ky., July 17-27.
Pithian, Ill., July 30-Aug. 17.

WILLIAMS, L. E.

Oxford, Ky., June 8-22.
Ridgeview, Pa., July 1-7.
Open date, July 7-24.
Bivens, Tex., July 25-Aug. 3.
Open date, August 4-17.
Home address, Wilmore, Ky.

WILLIAMS, STEPHEN B.

Tiffin, Ohio, May 21-30.
Urania, La., June 1-11.
M. P. District Campaign, July 17-30.
Pollock, La., July 4-13.
Home address, Monroe, La.

WIREMAN, C. L.

Erlanger, Ky., June.
New Boston, Ohio, July 8-20.<

YATES, W. H.

Pavonia, Ind., June 12-22.
Red Rock, Minn., June 26-July 6.
Omaha, Neb., July 8-14.
Ames, Iowa, July 11-20.
Des Moines, Iowa, July 24-Aug. 3.
Camp Sycar, Ohio, Aug. 7-17.
Lake Arthur, La., Aug. 27-31.
Greenville, Tenn., Sept. 8-21.

YOUNG, ROBERT A.

Benedict, N. D., June 18-25.
Junction City, Ky., June 4-15.
Chandler, N. Dak., June 27-July 6.
Address, Wilmore, Ky., or 17 Monongalia St., Charleston, W. Va.

CAMP MEETING CALENDAR

ALABAMA.

Twenty-third Annual Camp Meeting, Hartselle Holiness Camp Ground Association, Hartselle, Ala., August 14-24. Workers: Revs. J. E. Hewson and V. A. Wood. Mr. and Mrs. Pollock in charge of music. L. O. Waldsmith, Secretary.

COLORADO.

Twentieth Annual Pike's Peak Holiness Camp Meeting, Colorado Springs, Colo., June 19-29. Workers: Rev. Joseph H. Smith, Mrs. J. H. Smith and Rev. Tilden H. Gaddis. Address P. W. Thomas, 540 W. Monument, Colorado Springs, Colo.

GEORGIA.

Sale City Holiness Camp Meeting, Sale City, Ga., July 17-27. Workers: Rev. P. T. Baker, Rev. John A. Wood and Rev. W. W. McCord. Rev. H. T. Roddy and wife in charge of singing.

ILLINOIS.

Bonnie Camp Meeting, Bonnie, Ill., Aug. 15-25. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Rev. Etna Innis Shirley, Prof. John E. Moore, W. T. Lawson, Cor. Sec., Box 229, Benton, Ill.

Beulah Park Holiness Association Camp Meeting, Eldorado, Ill., Aug. 28-Sept. 7. Workers: Revs. Charles H. Babcock, Joseph Owen, R. A. Shank and wife, Rev. Mayo Bowles in charge of platform. Address J. M. Keasler, Secretary, Omaha, Ill.

Normal, Ill., Annual Camp Meeting, Central Illinois Holiness Association, August 22-31. Workers: Rev. J. B. McBride, Rev. Andrew Johnson, Rev. Frank Watkins, song leader, Mrs. Della B. Stretch, children's leader. Address Mrs. Bertha C. Ashbrook, Tallula, Ill.

Charleston, Ill., Pilgrim Holiness Camp Meeting, July 18-27. Rev. R. G. Finch, evangelist. The preachers of the district will assist. Address Rev. W. M. Hall, Charleston, Ill., or Rev. D. C. Shearer, 1201 Armstrong Ave., St. Louis, Mo.

Manville, Ill., June 22-July 6. Workers: J. J. Hunt, Harry Morrow, Singers, Prof. J. Warren Leavelle and wife, Wilder Hooffer, Sec., Manville, Ill.

INDIANA.

Deatur County Interdenominational Holiness Association Camp, July 4-13. Sam Hodson Grove, Near Letts, Ind. Workers: Rev. John Hewson, Miss Edith Dearmin, Miss Thelma Atkinson.

Bryantsburg, Ind., Holiness Camp, Aug. 22-31. Workers: Rev. W. J. Crider, Rev. J. F. Woods, George and Effie Moore, Charles S. Ciek, Sec., Madison, Ind.

IOWA.

Des Moines, Ia., Annual Camp Meeting, Iowa State Holiness Association, July 25-August 3. Workers: Rev. Will H. Huff and Will Yates. Address Dr. C. Nysewander, 1154 W. 14th St., Des Moines, Ia.

KANSAS.

Thirty-fifth Annual Camp Meeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kan., August 14-24. Workers: Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Prof. Kenneth Wells and wife, W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kan.

Annual Tabernacle Meeting in Eldorado, Kan., July 17-27. Workers: Rev. J. L. Brasher, D.D., Geo. D. Keep and wife, Address F. J. Unger, Rt. 2, Eldorado, Kan.

KENTUCKY.

Graham Camp, Graham, Ky., July 18-27. Workers: Rev. E. T. Adams, Rev. Fielding T. Howard, Rufus Graham, Secretary, Hurricane Camp Meeting, August 21. Workers: Rev. V. E. Lytle, Rev. Mack Harper, Brother Romey Martial, Address John W. Moore.

Callis Grove, Ky., Camp, July 30-Aug. 10. Workers: Rev. J. A. McClintock, F. T. Eden and sister, song leader, Mrs. A. E. Smith, pianist, I. H. Driskell, Secretary, Milton, Ky.

Seventh Annual Camp Meeting, Wiborg, Ky., June 19-29. Workers: Rev. John Button, Rev. Charles A. Peters, Rev. Charles B. Kolb. Address Rev. Charles B. Kolb, Wiborg, Ky.

MARYLAND.

Seventeenth Annual Holiness Camp, Washington-Philadelphia District, Church of the Nazarene, Copson Park, Leslie, Md., August 8-17. Workers: Evangelist J. C. Henson, J. N. Nielson and pastor of the district. Write W. D. S. Shelor, Lansdale, Pa.

MASSACHUSETTS.

Fourth Annual Camp Meeting New England District, Church of the Nazarene, North Reading, Mass., June 27-July 6. Workers: John M. Goodwin, D.D., H. F. Reynolds, D.D., Rev. F. C. Smith, will have charge of music and singing. Address E. T. French, 10 Story Ave., Lynn, Mass.

MINNESOTA.

Red Rock Camp Meeting, Newport, Minn., June 26-July 6. Workers: Rev. John Paul, Rev. Thomas C. Henderson, Mrs. Iva D. Vann, Wm. B. Yates, Mrs. F. O. Rice, Mrs. F. P. Atkins, Secretary, 1342 Brand St., St. Paul, Minn.

MISSOURI.

Deepwater, Mo., July 25-Aug. 4. Work-

ers: Roy L. Hollenback, evangelist, and L. W. Slagg, song leader. Address J. C. Reader, Deepwater, Mo.
August 8-17. Workers: Roy L. Hollenback, evangelist. Address Miss Margaret Wilson, Alba, Mo.
Mt. Zion, (Ava), Mo., Annual Camp Meeting of the Ozark Holiness Association, Aug. 7-17. Workers: G. A. Pegram, C. E. Woodson, A. L. Crumley and T. F. Evans. Address Elmer E. Dale, Route 1, Ava, Mo.

NEBRASKA.

Nebraska State Holiness Association Camp, Epworth Lake Park, Lincoln, Neb., June 13-22. Workers: Rev. Will Huff, Rev. Joseph H. Smith, Rev. C. M. Dunaway, C. C. Rinebarger and wife, music and children's work. Write Miss Nettie Williams, College View, Neb.

Tri County Holiness Association Camp, Atlanta, Neb., June 12-22. Workers: Rev. John E. Hewson, Bro. and Sister Willard Hallman, leaders of song, Bessie Baker, Secretary, Atlanta, Nebr.

NEW JERSEY.

Glassboro, N. J., Holiness Camp Meeting, August 8-17. Workers: Rev. Jack Ponovan, Rev. G. L. Helsby, Rev. R. W. Ives and wife, Rev. John Hankins, Rev. Raymond Hankins and wife, Write H. B. Marshall, Glassboro, N. J.

Fletcher Grove Holiness Camp Meeting, Delanco, N. J., June 27-July 7. Workers: Rev. Chas. H. Babcock, Rev. and Mrs. G. S. Pollock, Mr. Frank E. Perkins, Secretary, Delanco, N. J.

Aura Holiness Camp Meeting, Aura, N. J., July 18-27, inc. Workers: Rev. John F. Owen, Rev. and Mrs. G. S. Pollock, Miss Elizabeth R. Dilks, Secretary, Monroeville, N. J.

National Park Holiness Camp Meeting, National Park, N. J., August 1-10, inc. Workers: Rev. John F. Owen, Rev. John Norberry, Rev. Clara Boyd, Mrs. Elizabeth Comri, Miss Ruth E. Norberry, W. B. Woodrow, Secretary, Collingswood, N. J.

Groveville Camp Meeting, Groveville, N. J., near Trenton, Aug. 15-24. Workers: Rev. A. L. Whitcomb, Mrs. Elizabeth Comri, Miss Ruth E. Norberry, Rev. Geo. Q. Hammell, Director, Delanco, N. J.

Local Preachers Holiness Camp Meeting, Delanco, N. J., August 29-Sept. 7, inc. Workers: Rev. Howard W. Sweeten, Mr. Bert W. Sparks, W. B. Woodrow, Secretary, Collingswood, N. J.

NEW YORK.

Moore's Camp Meeting, Mooers, N. Y., July 25-Aug. 10. Workers: C. H. Babcock, A. L. Whitcomb, Fred Suffield, John Scobie, Tillie Albright and others. Singing in charge of Mrs. Fred Suffield. Address Kenneth F. Fee, Secretary, Mooers, N. Y.

Victory Grove, Schenectady, N. Y., June 26-July 6. Workers: Rev. G. Arnold Hodgkin, Capt. Chas. T. Potter and others. Alvin Young, in charge of singing, Alvin Young, Secretary, Northville, N. Y.

NORTH CAROLINA.

Camp Free, Connelly Springs, N. C., Aug. 3-12. Workers: Rev. Raymond Browning, C. F. Wimberly and Clovis Chappel. Address Jim Green, Mocksville, N. C.

NORTH DAKOTA.

Jamestown, N. Dak., Camp Meeting, June 29-July 7. Workers: Dr. J. L. Brasher, Rev. Charles M. Dunaway, Dr. S. A. Danford, Fred Canady, song leader; Stella McNutt, children's leader. F. W. Gress, Secretary, Steele, N. D.

OHIO.

The Doughty Valley Holiness Association Camp Meeting, near Millersburg, O., July 30-Aug. 10. Workers: Rev. W. W. Cox and Wm. S. Goddard, Prof. C. Crammond and wife song leaders. Write Mrs. E. D. Headington, Millersburg, Ohio, Rt. 7.

Bowersville Holiness Camp Meeting, Bowersville, Ohio, August 7-17. Workers: B. T. Flanery, T. P. Roberts, Song Leader, R. A. Robinson. Address Isaac F. Andrews, Bowersville, Ohio.

Twelfth Annual Meeting Miami Valley Holiness Association, Dayton, Ohio, July 17-27. Workers: W. R. Cox, T. P. Roberts, Charles Mourer, Rev. C. B. Raish, Rev. C. T. Moore, Rev. Atville Haines, Rev. Prince Riley, Address J. L. Gennett, 33 North Kilmer St., Dayton, Ohio.

Sharon Center, Ohio, Camp Meeting, July 25-Aug. 3. Workers: Rev. C. W. Butler, Miss Anna McGhie, W. R. Hallman and wife. Rev. A. H. Perry, Sec., Shreve, Ohio.

Bowling Green, Ohio, June 8-29. Workers: W. A. Vandersall, Moser Sisters. Address Rev. H. C. Stimmel, Bowling Green, Ohio.

Holgate, Ohio, July 6-27. Evangelist W. A. Vandersall, Address Rev. C. O. Good, Holgate, Ohio.

Mt. Vernon, Ohio, Aug. 7-17. The Ohio State Camp Meeting (Camp Sycar). Workers: Rev. H. C. Morrison, Rev. Bud Wilson, Rev. John Owen, Rev. Guy Gibson, Rev. E. Stanley Jones, Prof. W. B. Yates, Miss Anna McGhie, Mrs. Sadie Shilts and Miss May C. Gorsuch, E. E. Shilts, Secretary, Shadyside, Ohio.

OKLAHOMA.

Woodward Co. Holiness Association Camp, Sharon, Okla., August 21-31. Miss Clara A. Meeker, evangelist. C. C. Greene, Sec., Woodward, Okla.

Elm Grove Interdenominational Holiness Camp Meeting, Cement, Okla., August 7-24. Workers: Rev. Oscar B. Lyon, Rev. N. E. Wood, Miss Bertha Puits, song leader, Mrs. J. G. Payton, pianist, Mrs. N. E. Wood and Mrs. Oscar B. Lyon, children's workers, Address H. Bartlett, Secretary, Cement, Okla., Route 3.

OREGON.

Camp Meeting at Cottage Grove, Ore., July 17-27. Workers: Rev. Ira M. Hargett, D.D., Dr. S. A. Danford, Clyde Umphrey, Cottage Grove, Ore., Secretary.

PENNSYLVANIA.

Cecil Mission, near Canonsburg, Pa., Aug. 15 to 31. Worker: Evangelist Rev. Paul S. Rees. Address Union Gospel Mission, Cecil, Pa.

THE WORLD'S PANACEA.

By W. A. Swift.

CONTENTS.

Christianity the World's Emancipation.
Pagan Nations—Nations Which Have Rejected Christianity for Other Religions.
China and Confucianism.
Japan and Buddhism.
India and Hinduism.
Russia and Bolshevism.
The Mohammedan World: Turkey, Africa, India, and Egypt.
South America, Mexico and Roman Catholicism.
Jews and Their Attitude Toward Christianity.
Perverted Christianity.
Darwinism.
Germany and Higher Criticism.
France, England and Protestantism.
World Conditions When Christ Was Born.
United States Only Nation Founded Upon the Bible.

Educational Ideals of our Forefathers.
What the United States Has Become Through Christian Ideals.
America the Lighthouse of the World.
What Christianity Has Done for the World.
Facts and Figures Which Show That Christianity Has Not Had a Chance.
All That Christianity Needs is a Chance.
The Christianized Sabbath: A National Bulwark.
A Renewed International, National and Individual Conscience.
A Nation's Reproach.
Christianity and the Labor Problem.
Power and Superiority of Christianized Womanhood.
Christianity and the Negro.
God's Plan to Christianize the World and Bring in the Golden Age of Man.

New book just off the press. Different to other books. It deals with practically all nations and religions of the world and discusses most of the modern questions of this age. Prominent preachers and laymen are commending it. The whole family, young and old, delight to read it. A valuable asset to a library. First order by mail for the book came from W. J. Bryan.

WHAT OTHERS SAY.

"The volume deals with world situations and conditions as they exist today."—**NASHVILLE (Daily) BANNER.**

"The author of this interesting volume has crowded into its 228 pages an astonishing amount of information."—**CENTRAL METHODIST.**

"The author's style is rather striking, and his use of concrete facts arrests attention and conveys information."—**DR. ROWE, Book Editor, M. E. Church, South.**

"You have written a very interesting and readable book and have covered with thoroughness the ground proposed in the outline of your table of contents."—**CURTIS B. HALEY, Assistant Book Editor.**

"The author of this well-arranged book is one of our General Evangelists who has been pastor and editor. He has carefully gleaned information which shows that Protestant Christianity is the hope of the world, is indeed the panacea of individual and social ills."—**A. F. SMITH, Editor of Nashville Christian Advocate.**

"It is crammed full of valuable information on so many lines, and should have a wide circulation."—**A. F. STEM, General Evangelist.**

"It is a wonderful book. All my family wanted to read it."—**LAYMAN.**

"You deal with facts not philosophy."—**A PROMINENT PREACHER.**

"One cannot read the volume without being impressed with the sincerity with which he deals with his subject; and that he has given it long and careful study is manifest throughout. From many and varied sources he has drawn a wealth of material. As a traveler in four continents, he has gained first-hand knowledge of world-situations, and he has made wide exploration in the field of literature, quoting freely the best thoughts of outstanding writers and speakers."—**COKEBURY PRESS.**

"He covers all nations and religions in a rapid survey and shows that countries are blessed or blighted by their faith. His book bristles with facts and incidents which enforce the basic truths of human life."—**METHODIST QUARTERLY REVIEW.**

Others have said the book should be in the Mission Study Course and Conferences for young preachers. Over two hundred of the most prominent persons of the world quoted in proof of facts presented.

Send your order for the book and if not pleased return it immediately and money will be refunded. **PRICE \$1.25.**

Order of **PENTECOSTAL PUBLISHING COMPANY**, 523 South First Street, Louisville, Ky.

THE TRIUMPHANT SAVIOUR.

B. M. Briggs.

His presence and grace and Spirit doth dwell,

In the heart of a true child of God, And sinners may draw from the Christ driven well,

And break from the sin laden rod. Oh! how rich is the love of the Saviour above,

A love so far-reaching and true, It comes from the throne of a God who is Love,

And it reaches, poor sinner, to you. The God of our fathers, the God we shall love,

Then why should we wander and stray, He offers the help of the Legions above,

To the one who does trustingly pray. Then pray as we work and work as we pray,

And the Master confidently trust, He leads us onward in the Christ trodden way,

And we'll walk in the path of the Just. Then forward we'll go till the dawn of the day,

A day all perfect and bright, Walk on with our Saviour in the straight, narrow way,

For His word is our lamp and our light. We'll see the Lord Jesus, the King of all kings,

When he triumphant shall reign, With garlands of victory encircling his brow,

And the end of all sorrow and pain.

Pre-**INVENTORY CLEARANCE SALE**

BIBLES BOOKS

India Paper Pocket Reference Bible

24 Copies of a pocket size minion type reference Bible, very thin, light and convenient, beautifully bound in morocco with overlapping edges, silk headband and marker, red under gold edges, very flexible and one of the neatest and best Bibles to be had for one to carry in pocket or handbag. A regular \$5.00 value. Our sale price, postpaid, **\$3.50**

Red Letter Illustrated Combination Teachers' Bible.

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography, and customs in Bible times, 40,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear bourgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Reg. Index, 50c. Name in gold, 50c extra. ular price, \$8.00. Our special sale price, postpaid **\$3.20**

Large Type Concordance Bible

So many people have asked for a large type Bible with references and concordance only, that we have had it made up. It is self-pronouncing, good paper, fine morocco binding, overlapping edges, stamped in gold. On account of paper and leather being bought in a large quantity at a special quantity price, and a large edition being printed, we are enabled to sell this special Bible at an unheard **\$2.50** of low price of With patent thumb index, \$2.75.

Illustrated Pocket Bible

40 Copies of a pocket size ruby type Bible, size 3½x5½, less than, extra thick, beautifully illustrated, bound in a very fine piece of purple leather, with the overlapping edges. A regular \$3.00 value that we are offering in this sale **\$2.00** postpaid at

Large Type Church Bible

200 Copies of a large type cloth bound Bible suitable for church, Sunday school or Epworth League, or for home study. Special price **90c.**

Large Type India Paper Teachers' Bible

This is the largest type, self-pronouncing, India Paper Teachers' Bible on the market. It has the references, Bible dictionary, concordance, is King James Version, chapter numbers in figures—an extra fine and beautiful binding, calf lined and silk sewed. The Bible is a good value for \$14.00. The size of book is 5½x8½x1 inch thick, the weight is less than 2 lbs. We have 25 copies that we bought at a very special price and are **\$9.50** offering them, each, postpaid, Or with the name in gold for \$10.00.

Large Burgeois Type India Paper Bible

This book has the references and concordance, printed on fine imported India Paper, and it is a very small book considering the fact that it has such large clear type. The size is 5½x7-7½x1 in. thick, and weighs only 20 ounces. It is bound in morocco with overlapping edges, King James Version, and is a regular \$7.50 value that we are offering at a **\$5.00** special price of

India Paper Pocket Reference Bible

This Bible has fine India Paper, references and concordance, a beautiful morocco binding with overlapping edges, red under gold edges, silk headband and marker, stamped in gold on back and backbone, size 3½x6 in.; ¾ in. thick, and weighs only 11 ounces. It is a regular \$5.00 value. We have a limited number of **\$3.50** them to offer for

Big Type Old Folks' or Home Bible

Beautifully bound in morocco, stamped in gold with gold border, extra large type, references, dates, chapter numbers in figures, beautifully illustrated, with silk headbands and markers, family register, Bible atlas and maps in colors, size 7x9½x1½ in. thick. A beautiful, convenient book to take the place of the old style family Bible. This is a regular \$5.00 value that we are offering to send **\$3.00** postpaid for

Small Pocket Bible

Bound in morocco, stamped in gold, gold edges, silk headbands. Reg. **90c.** ular price \$1.55. Sale price

Illustrated Child's Bible

Pocket size, many beautiful colored illustrations, bound in dark blue cloth, stamped in gold on back and backbone, blue edges, good plain pronouncing type, some very attractive helps for young people. Regular price \$1.50. **90c.** Sale Price Same as the above with the large minion type. Regular price \$1.75; sale price, **\$1.20.**

Fine Pocket Bible

This special book is bound in a very fine piece of leather, leather lined to edge, overlapping edges, silk headbands and marker, red under gold edges, very flexible, ruby type, with maps and colors, stamped in gold. Regular catalogue price, \$3.50. Sale price **\$1.25**

Scholars' Bible

Size 4x6, large pronouncing minion type, illustrated with simplified helps, bound in morocco, overlapping edges, stamped in gold. Regular price, \$3.50. **\$2.00** Sale price,

Black Type Reference Bible

This book has very large black face type, pronouncing, printed on a very thin Italian paper, with references, size 5x7. This is one of the newest Bibles on the market, giving one a very large type in a very small compass. Regular **\$3.00** price, \$4.70. Sale price

Illustrated Reference Bible

This book is beautifully printed and bound, with colored illustrations, minion type, references, maps, size 4½x7; only ¾ of an inch thick. A regular \$3.00 value that we are offering **\$1.80** in this sale at

Reference Hand Bible

Has a very fine binding, leather lined to edge, silk sewed, minion type, pronouncing, references and maps, red under gold edges, silk headbands and marker, size 4½x7; only ¾ in. thick. Catalogue price \$7.00. Sale price **\$2.50**

Thinnest Bible in the World

It has the large clear pronouncing minion type, with references, an extra fine morocco binding, leather lined to edge, silk sewed, size 5½x8½ in. thick. Regular net catalogue price, \$10.00. **\$7.50** Sale price,

Same as the above with long primer type, without overlapping edges, a beautiful book, at the same price.

Christian Workers' Bible

Large long primer type, self-pronouncing, illustrated, Biblical encyclopedia, which is a dictionary and concordance combined, with all the subjects on salvation marked throughout the Bible in red, and each verse refers one to some other verse on the same subject. It also contains the family record, is beautifully bound in morocco with overlapping edges, size 5½x8½. The regular net price of this book is \$6.70. **\$5.00** Our sale price

Old Folks' Testament And Psalms

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full page illustrations. The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship. **Very Special Sale Price, \$1.00** postpaid Same as above in fine morocco binding. Price, \$2.00. Same as above with words of Christ in red. **\$2.20.**

Christian Workers' Testament.

30 Copies of a splendid type Christian Workers' Testament. This has everything in the New Testament pertaining to salvation underscored and marked; also a splendid index to this excellent feature. The regular price is 90c. **60c.** Our sale price is or 6 copies for \$3.00.

Vest Pocket Testament

40 Copies of a very bold black face type vest pocket Testament with a button flap fastener, bound in fine French morocco regular price \$1.95. **70c.** Sale price

24 Copies same as above, without button flap, \$1.25 value; special price, 75c. 32 Copies same as above with colored illustrations at sale price of 85c each.

Gold Dust

This is a very old book, made up of some of the choicest religious quotations in print. This wonderful collection has blessed many thousands of people and you should let it bless your life. We have 100 copies beautifully bound in cloth, stamped in gold, a good \$1.00 value that we are selling out at 80c each.

Billy Sunday, The Man and His Message

BY ELLIS. There are thousands of people who have heard this preacher and there are thousands who want to hear him. This book gives the story of his life with a large number of his great sayings and sermons. It is bound in genuine leather, published at \$3.00; sale price, \$1.00.

The Hereafter

BY REV. JOHN PAUL. Most every one is greatly interested in the subject of the hereafter. The reading of this book will prove suggestive and helpful. We have a limited number of copies that we are putting in this sale at 60c each.

Plain Thoughts on Faith and Life

BY W. P. CODDINGTON. This book deals with self-seeking, religion in the home, loss of conscience, a positive faith, skepticism, our work, our duties, our faults and many other equally interesting subjects. 225 pages; neatly bound in cloth, a good \$1.25 value for 50c.

The Holy War

BY JOHN BUNYAN. Contains 272 double-column pages, illustrated, and is said by many to be a greater book than "Pilgrim's Progress." We bought the remainder of an edition, as the plates have been destroyed. It is a good \$1.00 value that we are selling out for 50c.

The Preacher's Ideals and Inspirations

BY WM. J. HUTCHINS. This book deals with the preacher and his times, his sermons, his Bible, his teacher and his Master. If you are not a minister, it would be a good book to read to give to a young preacher in your community. A good \$1.25 value that we are selling out at 60c.

The Religion of the Incarnation

BY BISHOP E. R. HENDRIX. This is a book for the times, written sometime ago by this learned man. He deals with the fact of Christ, the masterpiece of the Holy Spirit, the great companion, the immanent Christ, the life-giving Christ. It is very highly commended by Dr. Ridout, who has recently read it. 270 pages, neatly bound in cloth—a good \$1.50 value that we are offering at 60c.

Kept for the Master's Use

BY FRANCES RIDLEY HAVERGAL. This is one of the most spiritual books to be found in the devotional classics. It is just the book to place in the hand of a young convert, or a young man or young woman starting out in life. The book is neatly printed and bound—a regular \$1.00 value that we are offering at 50c.

The Letters of a Converted Boy to His Mother

BY REV. C. H. JACK LINN. Dr. Mantle says of this book: "These letters will incite those who read them to greater devotion and activity. They are brimful of filial affection, devotion, courage and fearlessness." The regular price is \$1.00; we are offering a limited number at 70c.

The Case Against Spiritualism

BY JANE T. STODDART. Following in the wake of a great tidal wave of spiritualism, a demand has arisen for a book which would marshal it in a sane, dispassionate and convincing way. One should have this information. This book was published at \$1.50; we have a few copies left that we are closing out at 30c each.

The Modern Theory of the Bible

BY DR. SAMUEL A. STEEL. Believing the Bible to be the inspired Word of God, the author shows that the higher critics are all wrong and that the Bible is the inspired Word of God. This is practically a new book published at a net price of \$1.25; we are offering it in this sale at 75c.

Prophecies Fulfilled and Fulfilling

BY DR. H. C. MORRISON. There is no greater Bible study than the prophecies and their fulfillment. This book will be a real revelation and blessing to you. We have a limited number of copies that we are selling out at 70c each.

The Simple Gospel

BY BISHOP H. C. MORRISON. This volume contains 50 great sermons by one of the greatest preachers the southland ever produced. We have received hundreds of commendations of these sermons. They are original and will prove a spiritual help and benediction to every one who reads them. Regular price, \$2.00; sale price \$1.20.

	Regular Sale Price.	Price.
Holy in Christ, by Andrew Murray.....	\$1.00	\$0.50
Talks to Children About Jesus.....	1.00	.50
With Christ in School of Prayer.....	1.00	.50
Christian Perfection, Godfrey.....	1.00	.50
Life of John Wesley, Watson.....	1.00	.60
Life and Works of Josephus.....	2.50	1.75
Hurlbut's Story of the Bible.....	2.00	1.80
Old Thoughts in New Dress.....	1.00	.30
Model Housekeeper.....	1.50	.75
Half Hours with Great Preachers.....	2.50	1.75
Black Rock, By Ralph Connor.....	1.00	.50
Black Beauty.....	1.00	.50
Crucifixion of Philip Strong, Sheldon.....	1.00	.50
In His Steps, Sheldon.....	1.00	.50
Water of Life, By Kingsley.....	1.00	.50
Coals of Fire, by Watson.....	1.00	.70
God's Eagles, by Watson.....	1.00	.70
Heavenly Life, by Watson.....	1.00	.70
Love Abounding, by Watson.....	1.00	.70
Our Own God, by Watson.....	1.00	.70
Steps to the Throne, by Watson.....	1.00	.70
Soul Food, by Watson.....	1.00	.70
White Robes, by Watson.....	1.00	.70
Stepping Heavenward, by Prentiss.....	1.00	.50
New Life, by Andrew Murray.....	1.00	.50
Brooks' Addresses, by Phillips.....	1.00	.50
Christian Living, by Murray.....	1.00	.50
Daily Thoughts.....	1.00	.50
Drummond's Addresses.....	1.00	.50
Greatest Thing in the World, Drummond.....	1.00	.50
Natural Law in the Spiritual World, by Drummond.....	1.00	.50
Why Do You Not Believe.....	1.00	.50
Aesop's Fables.....	1.00	.50
A Child's Life of Christ.....	.75	.40
A Child's Story of the Bible.....	.75	.40
Little Lame Prince.....	.75	.40
Wood's Natural History.....	.75	.40
Bible Stories and Pictures.....	.10	.06
Pictures and Stories of Jesus.....	.10	.06
Hero of Hill House.....	1.00	.80
Mother's Stories of Old Testament.....	.75	.50
Mother's Stories of New Testament.....	.75	.50
The Child's Bible, by Robinson.....	1.50	1.00
Baby's Bible A B C.....	.10	.05
Uncle Jim's Bible Stories.....	1.00	.50
Uncle Jim's Old Testament Stories.....	1.00	.50
Uncle Jim's New Testament Stories.....	1.00	.50
Boys of the Bible.....	1.00	.50
Story of Young George Washington.....	1.00	.50
Story of Young Abraham Lincoln.....	1.00	.50
Story of Benjamin Franklin.....	1.00	.50
Aunt Martha's Squirrel Stories.....	.15	.10
How the Chatter Chipmunks Came to Dinner.....	.15	.10
Pinkie's Cross Monday.....	.15	.10
Thanksgiving at Grandpa Whiskers.....	.15	.10
Little Posie, Peacemaker.....	.15	.10
Johnnie's Right and Left Hand.....	.15	.10
Prince of Peace, by Bryan.....	.60	.48
Prayer the Forgotten Secret.....	.60	.48
Dawson.....	.60	.48
The Miracle on Hermon, Dean.....	.60	.48
Right Living as a Fine Art, by Hillis.....	.60	.48
Power of Purpose, Jordan.....	.60	.48
The Majesty of Calmness, Jordan.....	.60	.48
Loose Leaf Book Size 5x8, thin and convenient, beautifully bound in an imitation leather, which will wear longer and look better than a cheap leather, containing 100 pages, with either faint lines or blank. Regular price \$2.35; sale price, \$1.60.		

3,762 Song Books

100 Cream of Song, round, muslin, per dozen, 4.20; sale price.....	\$2.50
420 Cream of Song, shaped muslin, same price as above.....	
260 Cream of Song, round, manila, per dozen, \$3.00; sale price.....	1.80
300 Cream of Song, shaped, manila, same price as above.....	
1,225 Our Choice, shaped, manila, per dozen, \$3.00; sale price.....	1.80
244 Our Choice, round, manila, same price as above.....	
80 Our Choice, shaped, muslin, per dozen, \$4.20; sale price.....	2.50
180 Our Choice, round, muslin, same price as above.....	
320 Victorious Songs, shaped, manila, per dozen, \$2.40; sale price.....	1.50
570 Victorious Songs, round, manila, same as above.....	

Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, June 25, 1924.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 36, No. 26.

GREAT BIBLE SCHOOL WITH REVIVAL POWER.

By The Editor.



HERE is nothing more important in these times of unbelief, worldliness and wickedness than that the people be reminded of the presence of God in the world; of his love of holiness and his hatred of sin; that they be taught the great truths of the holy Scriptures. God reveals himself through the Scriptures; it is from the pages of the Bible that men are taught the sinfulness of sin and the final and inevitable ruin that awaits the impenitent, the way of salvation, the blessedness of it, and how to live here in order that they may live well hereafter.

* * * *

The holiness camp meetings scattered throughout this nation are the planting of a compassionate and gracious God. They are his standard lifted up against the oncoming floods of unbelief. These holiness camp meetings are great Bible schools; in them the Bible is honored; Old Testament and New are faithfully preached; prophecies, the teachings of Jesus, the gospel and the epistles all have their place. The Scriptures are searched from Genesis to Revelation and vital truth on all the phases of human depravity, of divine revelation, of the Godhead of Jesus, and the redemption provided in his sacrifice, of sin, repentance, faith, regeneration, inherent depravity, consecration, the baptism with the Holy Ghost in entire sanctification, growth in grace, holiness of life—all of these great truths are preached, taught, sung, prayed, witnessed, inculcated, imbedded in the minds and hearts of the people.

* * * *

The holiness camp meeting is one of the greatest means of a powerful propaganda in this nation. The people encamp on the camp grounds by thousands, and they attend them from far and near by tens and hundreds of thousands, and as they come and go, hearing the truth, receiving the truth, being saved by the power of gospel truth, they go out to read the Scriptures, to witness, to discuss and defend the Bible and exhort the people to holiness. It is impossible to calculate the wonderful benefits received from the holiness camp meetings. They are times for a bit of physical relaxation; they are a relief from the drudgery of every day life to hard-worked people. They have a delightful social feature; they are good for the development of the best type of citizenship. The people who attend them are rooted and grounded in all those things that make for the most law-abiding people of the nation.

Build up the camp meetings; increase their number, enlarge their capacity, improve their attractiveness and comfort, arrange good accommodations for the children. Keep them in a healthful condition; make the camp in its arrangement and care sanitary. Teach the people to remember the other fellow and adjust and conduct themselves so that the

largest comfort and enjoyment may come to all participants. Advertise well; get good help; have a tent or a shed or a grove of trees appointed for special prayer and keep the holy incense of prayer going up. Let the brethren gather in one place for early prayer, and the sisters in their place for the same. Let many prayers rise to God in some sacred spot about sun-down. Who can ever forget the "groaners' meeting" at dear old Hollow Rock in Ohio? Who can ever forget the old persimmon trees on the ridge at Kuttawa where we used to stretch ourselves upon the ground and wrestle with God until the power came down? Let nothing distract our minds away from prayer and mighty calling upon God at the camp meetings this summer. Let nothing keep you from attending. It will rest you, instruct you, re-anoint you, draw out the best that is in you, bring down a renewal of power from God upon you, and the better fit you for living or dying, for judgment and eternity.

* * * *

What a vast host of souls has gathered in heaven who were converted and sanctified in the holiness camp meeting. They are there from Douglass, Mass., a great company of them; they are there from Scottsville, Tex., a host of them; they are there from Eaton Rapids, Mich., from Hollow Rock, Ohio, a great army of saints from Sychar, Ohio, a goodly group of rejoicing souls from Sebring, Ohio, a host of them from Kuttawa, Ky., a goodly army from Central Holiness camp at Wilmore, Ky. Think what an army has gone up from the holiness camp meeting at Wichita; Red Rock, Minn., has many representatives at home in heaven; a company has crossed over to glory from Jamestown, N. D., they have gone up from Mitchell, S. D., what a great host of souls now in glory have been blessed at Indian Spring, Ga., Silver Hills, Ind., has sent on a goodly quota and beside all this, there are tens of thousands of faithful souls now on earth witnessing for the Master who found him in a full salvation at these great camps; and there are hundreds of camps we have not mentioned, but God knows where they are. His eye is on these sacred spots; he has visited them with his saving power; his great Father arms have embraced thousands of prodigals whom he has met coming home in these forests and on these hilltops where the people have met to worship him and to win his lost children to salvation.

These camps are the greatest Bible conferences in the world. All phases of Bible truth are earnestly preached, powerfully urged upon the people, tested and proven and the people go away, not only having heard the truth proclaimed, but having received it into their hearts in mighty power to save from sin. Let every reader of THE HERALD offer an earnest prayer that the power of God may rest upon the camp meetings this year.

The Called General Conference.



THE Bishops of the M. E. Church, South, have called a meeting of the General Conference July 2. The conference is to be held in Chattanooga, Tenn. For some years past a Commission made up of members of the two great Methodist Churches has been working on plans looking to the union of said churches.

The last plans offered by this Commission have been adopted by the General Conference of the M. E. Church; the General Conference now called to meet in Chattanooga is to consider and adopt or reject the plans. There is a general impression that the Conference meeting in Chattanooga will adopt the plans. The matter will then go to the annual conferences of the two churches. If three fourths of all the members of all the annual conferences of the two Methodisms should by vote approve the plans, the two churches separated in 1844 will be reunited.

There are many persons strongly in favor of union who are not at all in sympathy with these plans, which do not mean to some to be a real union. We are quite confident that the General Conference will give the annual conferences an opportunity to express their opinion and wishes on this subject. This will mean much discussion, considerable disagreement, and no little distraction of the minds of the people away from the great work of the church, the spread of the gospel in mission fields, and the salvation of souls. Devout men and women who love God should determine to fix their mind and thought on the proclamation and spread of a pure gospel in spite of the many things that distract attention away from the one supreme thing for which our Master came, died, and rose again.

We must confess that the union of the two great churches is not the matter about which we are most concerned. The union and harmony of God's people is certainly most desirable, but we are most concerned about a Methodism that holds tenaciously to the Word of God, that firmly believes in the virgin birth, Godhead, and atoning merit of the Lord Jesus Christ.

We believe that God wants a Methodist Church in these United States that utterly repudiates the ball-room, the playhouse, the card table, the race course, and relegates all of these things to the world and those who love the world, who have not the love of Christ in them. We believe that God wants a Methodist Church in these United States the membership of which has no sympathy with the Darwinian theory of evolution, and will not support preachers, churches, schools, or missionary enterprises that sympathize with

(Continued on Page 8)



The Evangel of Evangeline.



Rev. G. W. Ridout, D.D., Corresponding Editor.

IN a previous article on the General Conference we adverted to a wonderful moment in the proceedings when, with Bishop Nueslon in the chair, and about twenty-five bishops on the platform, and 800 delegates, ministerial and lay, present, and before an audience of 3,000 people, Commander Evangeline Booth, of the Salvation Army, was introduced. So notable was her address, so evangelistic, ringing with Redemption's story, that I have thought it a good thing to pass on this great message to THE HERALD readers.

ADDRESS BY EVANGELINE BOOTH.

Mr. Chairman, I cannot address this distinguished audience in any other way than as my dear friends. I cannot say in words, I cannot express to you how deeply I appreciate this great honor that has been conferred upon me in giving me the opportunity to meet with this very distinguished audience. I have only a few minutes, seven or eight minutes, to speak, but how much I wish that it was my added pleasure to listen to the words of some others here rather than to be speaking myself, the words of those who are, perhaps, a little further along the journey than I have travelled, the words of those who have probably most likely, had a far greater, vaster, experience. It would indeed have made me happy if this could have been so, but the Conference, who has given me this invitation and tendered me this great courtesy, in the interests, I am confident, of the work I have the honor to represent, has decided otherwise. Therefore, I appreciate deeply the opportunity of bringing to you the greetings of the Salvation Army and assurances of their continued remembrance of you in the great work in which you are engaged, and also the promise of their prayers.

You know something of the Salvation Army. You know the character of the organization, the peculiar character of our activities. You know that we operate under a military system which gives to the movement the great advantage of uniting and thus augmenting all our activities, from the larger down to the smaller. You also know that our movement is of an international nature and that through the grace of God and the great favor of his blessing we have unfurled our blood and fire flag with its strivings of liberty, hope, and peace, for the common people, under eighty different skies, and that with the blessing of God we preach the Gospel of Jesus Christ in almost all the languages of the earth.

I believe you also know the deeply religious nature of all our teachings; that our standards are very, very high. We ask, nay, we claim, that sacrificial devotion shall be the controlling impetus of every service. We ask that our members should consecrate themselves, their gifts, their time, their strength, to the forwarding, the advancing, of the interests of the kingdom of God. But above all, I think, the Salvation Army is known for its purpose, the world-wide purpose that brought us into being, the all-absorbing purpose, that purpose which has given a passion to our organization, that purpose which has given a fire to our operations, that purpose which has given an earnestness, a sincerity, an unction, to the utterances of our most ordinary members, those the least tutored, the least learned, the least educated, which has made us a most potential factor in our work for the uplift of mankind in whatever nation and whatever city we have operated, our purpose to take the tidings of the Gospel to those who are down and have little chance, to the forgotten masses, to the unthought of, to the lost in darkness, the lost in misery, the lost in circumstances, so ad-

verse to righteousness and purity that it indeed covers them and keeps them beyond the thought and recollection of the majority of good people.

Our sacrifice, our service, our devotion, our lives, our organization, collectively as an organization and individually, have been laid upon this altar, the altar of man, the altar of fallen manhood, that we might lift up the people. This was the purpose that brought the Salvation Army into being.

My father, the founder of the organization, when standing in the presence of King Edward at an interview which was granted him, said in his concluding remarks: "Your Majesty, some men's passion is art, some men's passion is fame; Your Majesty, some men's passion is gold, but my passion is man." That has been the flame that has ignited like fires in the breasts of all his followers. That has been the altar upon which we have laid our sacrifice, out of love for God. That is how our love for man has found expression. We have gone down into the dark and hidden places,—we know them—with the Gospel of Jesus Christ. We have sought in the language of the common people to repeat the Old, Old Story that has come down through the ages and has not lost its significance in nineteen centuries. We have gone down into the lowest places and have sought to present Jesus Christ again in the flesh, touching and healing the wounds of the people. We have sought to adapt our teachings to their mental status, to their knowledge, to their simple education, to their simple knowledge of things and affairs. But we have not trusted to knowledge. Our faith has not been placed in the wisdom of man. Our faith has been placed in the power of Jesus Christ and we have looked to and trusted and witnessed the miracle again and again, ten thousand times over, the miracle of revelation, the miracle of faith that waits not for science, that waits not for knowledge, that waits not for understanding, but faith that rather favors not understanding, for where science and reason stop, faith begins. So we have seen it, no other people perhaps, under any skies. We have seen it with the heathen, we have seen it with the convict, we have seen it with the pauper, we have seen it with the ugly, we have seen it with the deprived, we have seen it with the debauched, we have seen it with those who have seemed never to walk in normal intelligence, we have seen it with the most degraded, we have seen the most loathsome and deprived wretch that ever crawled out of the ditch of his abomination, looking unto him for mercy. We have seen him to be found an all-pardoning Redeemer, over and over again.

Our faith has not altered, it has not changed, it has not lessened. Our work has grown, we have come up from one single street meeting to unfurling our flag under every sky, to a great mighty host gathered from the homes and culled from all the nations of the earth until it stands as a mighty bulwark for civilization and against Barbarism such as never before has been known. But, we have not changed, our teaching has not changed. Did I not see him, did I not hear him, my own father, at the age of eighty-four, three weeks only before he passed to his reward, before the old soldier, the old warrior, dropped the sword to receive the Crown; did I not see him standing in London before a multitude of 13,000; did I not see him, eighty-four years of age, erect his illumined countenance, his silver-crowned head, his long symmetrical hands, as he threw them out, in the presence of that vast multitude; did I not hear him at the age of eighty-four years, as he lifted his mortal

blindness—for he was blind in both eyes—as he lifted his mortal blindness and got immortal vision; did I not see the light that seemed to come from far above the sun reflected upon his countenance; and did I not hear him with a voice that reached the uttermost corners of that great building, say to those people in the City of London, "*Behold, behold, one hope for the world, one panacea for all its ills, one solace for all its wounds, one consolation for all its sorrows, one pardon and redemption for all its sins.*" *Behold," he said, "the lamb of God that taketh away the sin of the world."*

Eighty-four years of age! The first text he preached on when a boy of fifteen in the streets of Nottingham, the town in which he was born. He had not changed. Persecution and stones and sticks had not made him waver, and in later years worship by the world, and favor and compliment, and the admiration of rulers of every nation, the greatest applause perhaps that could ever come to a man, coming to my father could not make him change. He did not compromise. He left his people with an example that we can never, never close our eyes to. He left us with a hope that could never be driven from our hearts, and with the thought inscribed in letters of imperishable light across our souls that there was one hope for the world, the power of God unto salvation.

We have sought as an organization to follow in his footsteps, the footsteps of our Lord and Saviour Jesus Christ. This is our success with the poor. This is what has gathered the multitudes. This is what has picked them up from the lowest depths, enabling us to see men reformed. You know the story. You have seen the same thing, only perhaps the course led down for us, took us down to lower and more desperate depths. We have sought and are seeking and will ever seek, as an organization, to love mercy, to do justly, to carry ourselves in humility and charity, the predominating characteristics of the divine author of our salvation.

I am so grateful to have this opportunity just to speak these few words and ask your continuance in prayer for us. Think of us now and again. We have many troubles, many burdens. Our path is often so difficult. Our trials are often so many. And if we could know that you pray for us and remember us, and, when you can, by word of lip or touch of hand or small kindness make our battle a little easier, and help the Salvation Army forward with a swifter speed, then I think, as you in this great crowd known so well, it will come back as bread cast upon the waters, blessing your own work and life.

Because I am not only the child of the founder of the Salvation Army, but am the child of that one who started his ministry as a Methodist minister, do not think I am presuming if I say to this crowd this morning, let us hold to our faith. *Let us hold to the whole and complete Bible. We must not compromise. We must not trim and cut. We must not give anything away to please the critics.* My mother said, "As you look back over your career, my children, all that will matter will be how little you have wavered in life. Not how many literary mistakes you have made, not how many grammatical mistakes you have made, not how sometimes you got the thing a little twisted; but all that will matter will be, when the chill waves of the last river play about your feet and final crossing is to be made, and the final reckoning is approaching,—it will be how little you have wavered in trusting God and his Word, and how strongly you have held to faith in the whole gospel of God the Father, God the Son, and God the Holy Ghost."

Southern Chile, Isthmus of Panama and Home.

Rev. Will H. Huff.



My last work in Chile was in the Southern part of the Republic. Taking the "Nocturno" out of Santiago, a twenty hours' ride brought us to Loncocha, a dilapidated town of a couple of thousand people, down in the Arcanian Indian country. The town seemed badly run down, not many people on the streets during the day, as they were all out working in the country. There was not much to interest one in the place and one would hardly want to build tabernacles for permanent dwelling, but lifting up your eyes and looking afar you could see snow on the tops of the mountains in one direction and a smoking volcano in the other. Now, when you are in the neighborhood of a smoking volcano you feel that you at least want to be ready to move on short notice.

We have a small church in this needy field, surrounded by dense darkness, ignorance and superstition, and yet withal, hungry hearts that will respond and do respond to the gospel. Our pastor has fixed up the little church and parsonage, he seems to be loved by the people and is ministering to those who have no one to help them. We could only give them one service, but the church was full, they listened attentively to the gospel, and came to the altar for help, as they will everywhere in Chile. This work is on Bro. Frank Hartzell's District, one of our Iowa boys, who travels this great southern region, visits the people, sacrifices for and helps his preachers and is greatly loved by all. Bro. Robert Elphick, one of our strongest preachers, was with us as our interpreter and he always does it well. We had a good service and was loath to leave.

Hartzell, Elphick and I travelled third class up to Temuco. Now, you've never travelled third class in Chile, so your education is not complete. You get there just as soon as the first-class coach, only you don't look quite so well, and perhaps if the coach has been crowded, you may not feel quite so well, for there are diverse odors in the car. Temuco is an interesting city of forty thousand on the rim of the Indian country. It is still a bit primitive and picturesque. The Indians were just bringing in their wheat and selling it to the merchants. Scores of ox-carts loaded for the market, accompanied by whole families could be seen coming to town bringing their year's product. But it's the same old story of the Indian being exploited and the merchants getting the profit.

We got to Temuco a few days before election, so there was quite a bit of counter-attraction, political speeches in the Plazas at nights with election on Sunday. But everything was orderly in the city, though other places were not so fortunate, as they had quite a bit of disturbance. There are two political parties in Chile, the Conservatives, who are the Catholic wing, and the Liberals, who are anti-Catholic. The Conservatives have the most of the money, and the Liberals are getting most of the votes. This time it was a regular Liberal landslide. Out of about twenty-two candidates, seventeen or eighteen elected were Liberals, the President himself being a Liberal. This means more and more a political severing from Catholicism.

Our church here is in a fine location, right off the main street and one block from the Plaza. We have about one hundred and fifteen members, but are sorely in need of a new church building with facilities to minister to this interesting city. We spent five nights with them, they gave us a good hearing and there were quite a number of seekers at the altar. The pastor, Romulus Raise, is a most brotherly-hearted man, and for

kindness and hospitality his humble parsonage can't be beat. I left Temuco longing for them to have adequate church and means to carry on the work.

We ran up to Nueva Imperial, a town of four or five thousand where they have just completed a new church. A few years ago our church was destroyed by fire, and for several years they have been worshipping in a little old dilapidated store building, but by the sacrifice and toil of our pastor, Bro. Martinez, they have succeeded in building a nice comfortable house of worship. The people out of their poverty, have given, they are getting some help from the Board, and some of us are trying to give them a little lift. It is amazing how cheap we can build a good comfortable church in Chile. Five or six thousand dollars, American money, will put up a church house adequate to the needs of a city of this size. They use the concrete, have the Spanish type of architecture and they are very beautiful. Our people up here have no idea how a little touch of the beautiful and artistic in the church buildings impress and appeal to the Spanish mind. You see they are much more susceptible than we are, as Catholicism usually builds the impressive Cathedral. We do not ask for the ornate cathedrals for our humble work in Chile, but with the two or three hundred thousand dollars they use to build one church in the United States, we could build twenty-five churches down there.

Martinez, the Pastor, is one interesting man; he is genuinely religious and has a muscular Christianity. He has seen the rough side of things and is Samsonian in strength. Some of his experiences have been unique, but not altogether delightful. He was riding along on the train one day when a man was seriously hurt. Martinez was kneeling down over him, telling him about Christ and salvation, when the Catholic priest came up and Martinez didn't leave the man, but kept right on talking. So the priest got mad, had him arrested and sent to jail for interfering with his religious duties. He served his time, came out rejoicing and is ready to tackle anything. He is interested in and seeking full salvation and when he gets it he will stir the natives.

I preached for him three nights. Among the many who responded to the invitation, one fine looking Spanish girl felt called to the Deaconess work. Bishop Oldham came on to dedicate the church a few days later, with many of the business men of the city in attendance.

We spent one night in Victoria. It is a bit difficult to describe these towns in Chile. No difference how run down the place is, they must have their market, their plaza with music where they spend their social evening. The Chilean, no matter how poor or illiterate he may be, is always kindly and sociable. Here again our church building is very poor, the work is handicapped but the opportunities are great. We have a fine pastor there who speaks English and desires the salvation of his people. The Missionary Alliance shared with us in the service. We had a profitable time and were all genuinely blessed of God. It is hard to have to drag yourself away from such an inviting field and such kindly people, yet our schedule would permit us to have but one service there. Please God I want to go back to all of these places and give them each at least a week or ten days.

Our next stop was at Los Angeles, and I wish you could have seen the service there. Our church is small, they had been without a pastor for some time, and we had some fears about getting a congregation, but oh, my! they came till they were literally jammed

and wedged in the place. They received the Word with joy and seemed ready and willing to do anything we wanted them to do. Of course, the preaching in all these churches had to be of the most simple, primary nature and by the slow medium of an interpreter, yet the people would come, listen attentively and rejoice that the gospel was even for them.

Our last work was in Concepcion, the largest city in Southern Chile. Here we have a good church, large girls' school, boys' school and a small Dispensary. Our people are doing a splendid work. We had, I think, three or four profitable services. I had a beautiful letter from two of the missionaries later, rejoicing that they had come into full salvation. They said they were now ready to be missionaries.

Bishop Oldham joined us at Concepcion, and we headed north to Santiago, and thence to Valparaiso, where with the delegates to Central Conference and to the General Conference, we sailed on March 19th for Panama. We had fourteen glorious days on the ocean, reaching Panama City a couple of days before the Conference. This was the first Central Conference ever held in Latin America. There were eight countries represented, Mexico, Costa Rico, Panama, Peru, Bolivia, Chile, Argentina, and Uruguay. It was a most profitable gathering, and I think prophesied bigger and better things for that Latin land. Oh, my! but it was hot, and they worked us hard. We had Conference sessions and committee meetings all day, then I preached every night to the negroes from the British West Indies. The negro is the same wherever you meet him. He is always religiously inclined. We had a good many seekers and some interesting finders. Two or three of the pastors claimed to get into full salvation. There is a tremendous opportunity for the gospel at this great crossroads of the world. Besides the thousands of soldiers stationed in Panama there are great warships coming and going and the streets are generally thronged with soldiers and sailors. The moral conditions, to say the least, are not the best and the problem is a most difficult one to handle, because it involves another country beside our own.

We spent fourteen days on the Isthmus, and while we really did enjoy our stay, we were glad when the time came to sail north. On April 14 we went aboard the Santa Elisa and set our faces toward home. We had one day of high seas, one touch of sea-sickness, but with a delightful trip, yet we were glad when we sighted New York.

I can hardly realize that out of the last three years I have spent one of them south of the Equator. This trip took me six months out of the States. Travelled over eleven thousand miles by water, four or five thousand by railroad. I spoke 134 times in thirty-seven different churches and centers, touching four countries, was kept in perfect health and never missed an engagement. It was a great joy to me to meet the many missionaries, native preachers, and Spanish friends of my former trip and again share with them in a larger and more meaningful campaign. To minister to these people is the delight of my life. Everywhere there are hopeful signs for better days in that land of the Southern Cross.

I wish to take this opportunity to thank all the friends in the United States who have so kindly prayed and so generously supported the work.

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect toward him." (2 Chron. 16:9).

SEMI-MONTHLY SERMON.

Rev. C. F. Wimberly, D.D.

BEHOLD, HE COMETH!



HE question sometimes arises in our minds: "Why did the Jews reject Jesus?" You can accuse the Jew of being anything you like, but he is not a fool; he is as far from that as any man or race on the earth, and yet he made the most gigantic mistake of the ages. After watching for the Messiah for fifteen centuries, they rejected him when he came.

There is but one answer: they were saturated with prophecies of the Old Testament; the greatest feature of all those sacred books, was the Coming of the Messiah. They failed to see that his coming was two-fold; that his first coming was to be in humiliation. Coming to die as a Saviour did not meet the specifications as they were understood. He came despised and rejected of men; he was followed by a few ignorant fishermen, not owning a second garment; ridiculed, mocked, and finally executed. They could see nothing but an impostor in him, for their Messiah was to be a universal ruler. The Christ of Galilee was a disappointment to them, and they rejected him.

I. WHEN IS JESUS COMING?

Let me say in the beginning, I do not bother the almanac; I do not fix dates. When is he coming, I do not know, and he does not tell us; but he does tell us some things about it. "When you see the fig tree putting forth its buds, you know that summer is nigh, even at your very door." So he says: "When you see these things begin to come to pass, you may know that I am near, at your very door." I do not know when he is coming, but I do know that the buds of the fig tree are out. It is the Saturday afternoon of this dispensation; the shadows are beginning to stretch out to meet the coming darkness. The apostasy is settling upon the world like a mid-night pall.

J. Hudson Taylor, one of the greatest missionaries since Paul, was speaking to a convention, shortly before he died, and spoke with the voice of a prophet. "Before another decade or two shall have passed, we are going to have the bloodiest war that ever visited this planet, and Russia will figure in it. And I feel sure that I have the mind of the Lord, when I say, that I believe he will come shortly after that."

We all remember that when we entered into the Twentieth Century, that a very unusual feeling possessed the world. Statesmen said we were about to see that great time of world federation—triumph of arts and sciences. All felt that it would be a time pregnant with unusual happenings. Others who kept their ear close to the ground, catching the throbs and ground-swells, thought the century meant extraordinary things not seen nor understood by the world; they saw the budding of the fig tree.

II. HOW IS HE GOING TO COME?

1. He is going to come as a thief. The thief never notifies a man whom he expects to rob. When he came first, there was a two-fold manifestation. First, he appeared to his very own, and by and by, he stepped out upon the arena of the world, and announced his mission. That is exactly what he will do when he comes again. No one but his Bride will know it; he will gather his Bride from the whole earth, both dead and alive. "We that are alive will not go before them that are asleep," says Paul. We shall be changed, and the dead in Christ will be raised first. This is the first resurrection. He will come for his church as a thief. His Bride, the church, will meet him in the air.

2. He is going to come with *suddenness*. "As the lightning flashes from the east to the west, so shall the Son of man come." Light-

ning travels fast enough to go around the earth seven times in a minute.

3. He will come exactly as he went away—bodily, and visibly. We shall see him exactly as they saw him go from the Mount of Ascension. The angels told them so, as they stood looking up, trying to get one more glimpse of the Lord.

4. How will he come? First, it was in lowliness and humiliation; the next time it will be with the voice of God, with the angels and archangels—with the trump of God. It will sound out to the nations, and the tribes of the earth will behold him, and cry for the rocks and the mountains to hide them from the face of the mighty ruler who will take possession of the earth. He is coming in demonstration and power. He is coming first for his Church, and he will come back from the Marriage Supper of the Lamb with his Church. It is then the nations will mourn because of his appearing. This will be the opening of the Sixth Seal.

III. WHAT ARE THE SIGNS OF HIS COMING?

1. Paul said, "In the last of these days, perilous times would come." Literally *perce times*. We are now living in the most crucial hour of human history. Unrest, discontent, class hatred, blood-lust and anarchy are rampant. Three thousand men marched through a city under a red flag recently. Since the armistice, there have been *six thousand strikes*. The industrial world is in a whirlpool of uncertainty. Our Southland is on the verge of bankruptcy. Wages, high cost of living, and boll weevil have about fixed our country. No section of the world is free from the peril before us. A friend was holding a meeting recently in one of our big cities; a man was converted and asked for a private interview with the evangelist. When they met, he said: "I am an anarchist, and I have been making bombs, and let me say to you, there are already enough hid away in cellars, to blow up every public building in the United States. You will remember the Wall Street disaster, which killed 35 people, and had it gone off ten minutes earlier would have killed a thousand, as the great office buildings would have been discharging the people."

2. Paul tells us that in those days, there will be a recurrence of great cosmic upheavals, explosions, and disasters. There were 466 earthquakes last year; no less than fifty disasters occur each month; three great cities burned in our country in one day. The Master said there would be famines and pestilences in the earth. Millions are starving, and millions have died during the past five years, and in many lands it is beyond control. Three years ago the whole world was swept by a black scourge of death; it came from nowhere, but fell upon us all at once. Tabulated statistics tell us of over six million deaths of Flu, and that in some of the islands, the people have almost been wiped out. For six weeks not one single church service was held in twenty-five states.

3. Daniel says in that day, "Many shall run to and fro in the earth." That is being literally fulfilled as never before. It is almost impossible to get a berth on a train or ship. I was told that six million people come in and go out of New York daily, and there were railroad tickets sold last year in the United States equal to all the people in the world. We can now travel around the world quicker than we could cross the plains in the days of our fathers. Daniel follows this statement by another: "And knowledge shall increase." Oh, we are literally deifying human learning; we are placing it far above the *ipsi dixit* of God. We have learned more since 1840, than we knew at that time.

4. I want to call attention to one of the most remarkable prophecies in the Bible. You will find it in the second chapter of Nahum. It was not fulfilled ten years ago, but it is today—literally. Nahum said that in the day of his preparation there would be "Chariots with flaming torches, and they

would rage in the streets." In 1898, I saw my first auto, but it would not run; today, we have no less than 8,000,000 in the land; one for every thirteen people, black and white. There are 300,000 miles of highways in our country. "They shall jostle each other in the broad ways, and shall run like lightning." All this was to be in the day of his preparation.

5. Now turn with me to the 41st chapter of Job, and you will find the specifications of a machine of which we knew almost nothing before the world war. It is the submarine, that terrible wolf of the sea—boiling and foaming, with steel ribs, and watertight sides.

6. Now we come to a bud that is well nigh opened. Paul says, do not be deceived, as that day will not come until there first be a falling away—an Apostasy. A preacher said twenty-five years ago, that we were entering a starless mid-night of church apostasy. John S. Keen spoke a truth as truly as anything Isaiah ever spoke. This is not only an apostasy, but my position is, that we are entering *The Apostasy* that is going before the coming of the Lord. Of the thirteen million young men in our country between the ages of twenty-one and thirty-one, only one million of them have anything to do with the church. Only one young man in ten enters the church today. This was true before the war; it is worse now. Churches all over the country are almost empty, while millions of people crowd theaters and ball parks every Sunday. A preacher in a large Methodist Church preached to just thirty people one Sunday, when on the same day, ten thousand visited the ball park near by. Our Y. M. C. A. can scarcely get enough men and boys together to hold a service on Sunday. We are told that less than five percent of the Y. M. C. A. are in it for religious help.

One Sunday night last summer, a man tried to go to service, and he traveled fifteen blocks, passed eleven churches all closed; got on the street car, and went to a pleasure park, where fifty thousand people were in wild desecration. This apostasy shows itself all over the land by the insidious higher criticism and rank infidelity that is cursing our institutions of learning—church schools and all. Of the one hundred and fifty-seven seminaries in our country, there is scarcely one to be found that is orthodox to the core. We can scarcely trust our own schools; they are picking the Bible to pieces. The falling away from the faith is surely upon us; we are getting ready for the "Man of Sin."

7. We were told by the *sunshine prophets* that war was an impossibility; we were all a family of nations, and the dream of Tennyson would soon be a reality. We knew all this was not true, and when thirty nations locked in a death struggle, some began to get their eyes open. Fifty million men were in battle line, and we are told that directly and indirectly, about nineteen million men and women have died as a result of this world war. More men fell during the first ten days of the last German offensive, than fell during the Civil War on both sides. The Master said these things would happen, even if some preachers said it would not.

8. James has some very pointed remarks about the rich men piling up wealth against the last days. George Washington was the richest man in America when he lived—worth less than one million—all in land grants. Today, we have about thirty thousand multi-millionaires. It is stated that 25,000 men own more than 50 per cent of the wealth; 1 percent of the men own 99 percent of America's property. Pagan Rome never squandered wealth in riotous living more than our idle rich are now living in luxury. A woman buys a diamond neckless for her poodle within a few blocks of where 50,000 people go to bed hungry every night. In the face of such conditions we may look out for the torch of the anarchist, and the crack of the nightriders' gun.

9. If you want to know the movements of the Lord, watch the Jew, for he is the hand upon the dial of God's clock. A friend of mine recently visited the largest theater in Chicago, where 6,000 Jews paid an admission of from \$1 to \$3. It was a Zion demonstration; Justice Brandise was the guest of honor. They howled and screamed until midnight. He said: "I never saw such enthusiasm in all my life." The slogan of the meeting was Palestine—back to Palestine. God gave them a warrantee deed to that country, and it is theirs. It was known at the time, that all the four great powers—through their leaders—Lloyd George, Wilson, Clemenceau, and Orlando—were all for this great scheme of renationalizing of the Jews. The day before the battle of Waterloo was spent in shifting for position, and also Gettysburg; the under officers do not know why they are doing certain things—just obeying orders. We are living today in the mobilization of events. There are other buds, but we have given enough. Christ said, "When you see these things begin to come to pass, you may know that I am near, at your very door."

BUD ROBINSON'S LETTER



Our last letter we talked to you about some Religious Impossibilities, but there is lots more to be said on that subject. It is simply impossible for a man to live in peace as long as he has the carnal mind in his heart, for sin in any form, inbred or outbroken, is a disturbing element in the heart of man. In Gal. 5:17 St. Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would."

I suppose the carnal mind in the human heart has been the cause of more trouble than every other hindrance that the human family fell heir to when Adam went down in defeat in the Garden of Eden. No man can claim to be in perfect peace as long as the carnal mind has a place in his heart. The carnal mind is not only at war with the spiritual man in your heart and life, but is at war with God himself. Look at Rom. 8:17: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Here is one of the clearest proofs of the fall of man in the Book. We find something that dwells in the human heart that not only tries to destroy man, but it hates God, and if it was possible, it would tear down the throne of heaven and destroy the world and every man in it.

Isn't it strange that a preacher would stand in the pulpit and tell his worldly members that he takes no stock in the fall of Adam, and that he also takes no stock in the carnal mind? Here is his trouble, the Bible tells us that man has blind eyes, a blind heart, blind mind, and a blind understanding. His blindness is fourfold, and yet he doesn't seem to know it. He is prepared to swallow Eddyism, Russellism, Universalism, and Unitarianism, and at the same time imagine he is the most cultured gentleman in the city. This man is a stranger to that perfect peace in the heart of a holy man or woman. Isaiah said in the 26th chapter and third verse, "Thou shalt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The above experience is not that of a man with the carnal mind, for no man can struggle against the carnal mind and at the same time have perfect peace.

The Psalmist said in the 119th Psalm and the 165th verse: "Great peace have they which love thy law; and nothing shall offend them." The above text tells us that man can

be placed in such a condition that you cannot offend him. Don't you see this man in that glorious condition is delivered from the carnal mind? There is nothing known to the human family that is so easy to become offended as the carnal mind. You have to walk on tip-toe when the old man is in the community or have a scrap. By studying the Scriptures and the human family we find that it is simply impossible for a man to be in perfect peace with God, the human family, and himself as long as the carnal mind has a place in the heart. The very fact that God planned to destroy the carnal mind is proof that man can get rid of the thing. In Rom. 6:6, St. Paul used this language: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." If the old man can be destroyed then it is possible for man to live in this world and enjoy perfect peace, but if the thing could not be destroyed then it will be impossible for any man to be in such a condition, spiritually, that he can enjoy perfect peace.

We read in 1 Cor. 3:1-4: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto you were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" No man can read these verses and believe that this man is enjoying perfect peace while he is struggling with envying, and strife, and divisions in his heart. The wise man said, "As a man thinketh in his heart so is he." Here is a man under the dominion of the carnal mind, and struggling with a brood of things in his own heart that he is unable to control, and yet the great bulk of the American preachers are willing to leave their multitudes of people in that condition, then beat and club them for being worldly. They deny the remedy for worldliness—the Holy Ghost in his sanctifying power. As long as he is kept out and the carnal mind is allowed to reign and rule in the heart there is no such thing as the deep settled peace in the heart. The very fact of the unrestful condition of the Church is proof that they are neither settled or established in their Christian faith. The American Church is either after shows and frolics, or they are after signs and wonders and, in either case, they are without the deep settled peace in their hearts, which is worth to suffering humanity all the shows, signs and wonders that have been on earth since the days of the trouble in the garden with the first pair.

No, beloved, carnality and peace don't reign at the same time in the same heart; one or the other must go. If your mind is made up to keep the old man in the heart, then you must make up your mind to carry in your bosom strife, division, and unrest and that will breed fret, worry and struggle. You will walk through this old world under clouds, and at times you will be in despair; despondency will seize your heart, and life will not be worth living.

Christ has already said: "How can two walk together except they be agreed?" There is no fellowship between darkness and light, Christ and Satan, and if that be so, then there is no such thing as peace in the heart and the carnal mind on the throne. If you want peace you have got to have a religious house-cleaning, and all that belongs to the carnal mind must be shipped once and forever. Dr. L. Milton Williams used to say that, if the Scriptures would allow him to do it, that he would give the carnal mind a personality. Indeed, anything that is enmity against God is almost a person. Think of the next clause, "And is not subject to the law of God, neither indeed can be." That is carnality. Get rid of it!

Missionary Department of the National Holiness Association.

The Missionary Department of the National Association for the Promotion of Holiness at its Annual Meeting at Cincinnati, Ohio, May 11-18, 1924, took action to co-ordinate its work. At present the Treasurer lives at Everett, Wash.; our official organ, the *Call to Prayer*, is published in Los Angeles, Cal.; and the Secretary has been spending much time traveling in the central and eastern parts of the States. In order to economize and to carry on this work more efficiently we feel that it is the mind of the Lord that we locate headquarters in one city. We desire a centrally located city with good railroad facilities. We are looking to the Lord for guidance and with what light we have at present it seems that Kansas City or St. Louis might be the place. Des Moines, Iowa, and Indianapolis, Ind., are also within our thinking, and other cities will be prayerfully considered. We feel that we should follow the openings that the Lord may provide.

We are hoping that our praying friends will join us in asking the Lord that such promises may be secured as will properly house the work of the Missionary Department or furnish the necessary office room, and at the same time provide a resting place for missionaries on furlough and evangelists who may be passing through the city. An eight or nine room dwelling house seems to be necessary. It may be that some one would feel led to donate the use of such a building or even make the Missionary Department a present of some such property.

Please make this a matter of prayer and write as God leads to Rev. C. W. Troxel, 1754 Washington Blvd., Chicago, Ill.

G. J. KUNZ, President.

Camp Meeting Sanitation.

May I be permitted to write a few words as a medical man, and not as a preacher? Many of us are deeply concerned about the welfare of our camps for this summer. The burden of the work will fall largely upon preachers and singers whose throats have upon them much heavy strain. Dust is ruinous to throats and lungs. There should be some thought for protection of these delicate organs. Suffer a few remarks.

Straw is unfit for the tabernacles, especially half rotten straw. The dust from it is not only unbearable, but full of danger to life. People who suffer from any sort of throat or lung trouble should never attend services in tabernacles, or tents, where the ground is covered with straw.

"Hallelujah marches" should never be allowed where the ground is covered with straw. With clean saw dust there need be little danger. I witnessed a "hallelujah march" a few years ago, that almost put one preacher out of the battle, and put several people to bed for days with hayfever. The straw at that camp had a liberal supply of ragweed in it.

What shall we do? Get good, clean sawdust. It may be a bit of trouble, and may cost a little more than straw, but it is cheap when we consider the danger that arises from a covering of straw. A little "dust-down" sprinkled over the sawdust two or three times during the meeting will help very much.

Handkerchief salutes are an abomination under the sun. The danger of scattering disease germs is terrible. I am amazed that any sensible man should ever call for one. If we are candidates for T. B., then let us have plenty of these salutes, and let us see to it that there are dozens of soiled handkerchiefs flying through the air. Law should stop this.

Please do not misunderstand me. I am pleading for health and the glory of God. We cannot do our best work amid stifling dust. Now let all the people say, AMEN, good and strong, and all the camp meetings get busy.

O. G. MINGLEDORFF.

He That is Spiritual.

T. Richardson Gray.



OD touched hearts" is a significant allusion in 1st Samuel 10, reading thus—"A band of men whose hearts God had touched." From which I infer that these were empowered and set apart for leadership in some special mission, and which differentiated them from the mass of King Saul's subjects.

"There is no difference: we are all about alike," remarked a very wealthy, worldly gentleman to me when I visited him in his illness. He was alluding to the apparent similarity of the saved and unsaved. This is indeed too frequently true, and only serves to emphasize the need of clear-cut religious living. However, the above remark is not so surprising, considering the failure of many to discern the eternal line between the man and the beast.

Willard Scott writes of the bronze statue of an Indian astride a pony standing before the Boston Museum of Fine Arts. The Indian with outstretched arms in mute but expressive appeal; his anxious face upturned toward the brazen sky, a "mighty prayer for some hidden need. It is no necessity of food or drink that tortures his heart: beneath him the well-nourished pony muses contentedly, revealing no consciousness of want. Food, drink, and rest satisfies the pony, but not the man. It marks the fixed boundary between brute and soul." This recalls an actual experience by a living Indian showing the distinction between the saved and natural man, and between the nominal Christian and he that is spiritual, which, in many instances is not clearly revealed until put to test. Converted under a missionary who frequented the Nebraska Indian camps, God having touched his heart, the young Indian determined to seek an educational equipment for special gospel work. Persuading six companions to join him, they set out for the Indian College many miles away. A few weeks in school sufficed to cool the ardor of the dusky lads: the novelty and romance wore off: desire for knowledge waned, and lost its charm. School rules and restrictions proved a real hardship to Indians. Dissatisfied and restless, sad-spirited and homesick, three of them succumbed to their heart-yearning, and departed for the old free camp life on the Missouri river shores. This so affected the others, that a few weeks later saw two more following their example. Only two remained in school. But as the routine of daily study dragged along, a gradual change in one of these was noted. He grew silent, thoughtful, and disheartened. 'Twas evident that he too, was slowly but surely giving way to the same disease—that of homesickness. And although he strove valiantly against it, 'twas a losing battle. Tearfully he made known to his one companion, his intention to give it up, and to return to his people. Arranging to start at dawn, the two lads talked long and earnestly into the night. Then at day-break, 'mid the twitter of awaking birds, he departed on his long journey to the Indian lands, accompanied a distance by his friend. At separating the two clasped hands in silence, too sad for words: the one turning toward the beloved land of freedom, with anticipations of familiar home scenes and companionships; the other, back to the hard tasks of school life—alone. "I knew then, that I had something more than human," he said. The test had shown who was the natural man, and who the spiritual. I understand that the last-named young Indian has made good.

THE COMMON PEOPLE.

Let it cheer those in humble life that "God touched hearts" is not an experience limited to leadership: it is for God's children of

humble birth and of every calling. Without this quickening, the most obscure servant fails in the full performance of his life mission. Many well-meaning folk fall short of a satisfactory service; they find in their lowly pathway no heaven-appointed plan; see no coveted opportunities, no divinely-opened doors; and a listless attitude bespeaks plainly that something is seriously lacking. But to him that is spiritual, ordinary events become illumined and beautiful in a divine ordering, which, to others would hold no special significance. Unheralded and unsung, he is content to be paid in God's coin—"Well done, good and faithful servant."

A notable writer mentions a "Rain-bow in a gutter." On a sultry summer day, hundreds of poor children in crowded dusty city streets, await the "time of refreshing," when the policeman turns on the water-hydrant to flush the dusty street. With shouts of joy the little bare-foot ones rush into the cooling water, and in the spray a perfect rainbow appears, as if sent down from the sky, to bless and delight little children of the gutter. And thus will his Spirit shine in the humblest life, as "Heavenly treasure in earthen vessels," for he is "not ashamed to call them brethren." Who indeed, would not covet the commendation accorded the lowly Barnabas? Retiring and modest in manner and spirit, his unselfish soul sought no prominence; he could work no miracle, yet he was ever smoothing the way for others, finding opportunities for usefulness, and himself ever fitting in, where some lowly service needed him behind the scenes. As St. Luke records the deeds of those stirring days, his heart grows tender at thought of Barnabas, and he departs from his routine to say, "He was a good man." It is safe to infer that his goodness would never have been heard of, had he not been "full of the Holy Ghost and of faith." Is not this what many good folk lack,—the dynamic to make their goodness felt?

"Some know the right, approve it too, Condemn the wrong but the wrong pursue."

Again, God will, without fail, honor the lowliest spiritual servant with heavenly tasks to perform, and to which others are strangers. Captain Lyon, the New York Ferryman, was one of these. He was not a leader of men, neither prominent nor wealthy; he must tend his boat early and late. The two shores of a river was his limit of navigation. He must endure the humdrum monotony of chugging wheels, signal bells, and steam exhaust pipes, without complaint at his lot, for he would rather "light a candle than to curse the darkness." This he did, for God gave him a beautiful task, and every summer he transported each week, hundreds of poor and orphan children, free of charge, to and from their outing at Mont Lawn. It was not money, but a "God-touched heart" that carried the children over. The old Captain has crossed his last river, and made his final landing. Perhaps the presence of dear children happily remind him of those familiar earthly associations, when—

"A warmth crept into his kindly soul,
As in the wonder of their eyes,
Laughing children came to him,
And he saw where glory lies."

Finally. He that is spiritual is both a "burning and a shining light" to weak and groping ones, stimulating the faith and lighting up the "Path that weary, earth-bound folk must tread." The heart that God has touched will surely touch other hearts. I have been specially impressed by the sad state of certain shut-ins, afflicted in body and soul, some with blind eyes, and with no religious comfort of future hope. Here was darkness indeed. Our souls cry in pity over these pathetic ones. But what a divine arrangement is this for the tender ministries of some messenger of mercy—"Whose candle goeth not out by night." Far more effective than words the beautiful spirit and living evidence of one who can soothe the heart and

light the way into the "Rest of Faith." With such a divine mission,—"Who is sufficient" without divine equipment? And who does not cherish to be numbered with God's bearers of sympathy, heirs of an unfulfilling promise,—"Thy sun shall go no more down: neither shall thy moon withdraw itself: for the Lord shall be thy everlasting light."

Be Still And Know.

By Clyde Edwin Tuck.

"Be still, and know that I am God:"

This is the way to perfect peace
For those who, storm tossed and oppressed,
From all their woes would find surcease;
Trust him, with faith, and have no fear—
Know that your help is always near.

"Be still, and know that I am God:"

Trust him to guide your footsteps right,
Although the path is rough and leads

Where dangers lurk, where starless night
Comes down with cold and rush of rain—
You will not wait on him in vain.

"Be still, and know that I am God:"

Rely not on weak human will,
Trust not the evidence of sense;
Have faith in him—strive not—be still,
And wait in patience—never doubt—
His joy will put all grief to rout.

"Be still, and know that I am God;"

Like Moses, listen for his voice;
Though weeping may prevail awhile,
He said at dawn we would rejoice—
His promise made to you, to me
Can never, never broken be.

Historic Christianity.

This is the first volume that has been written recently dedicated to the serious study of the education for the ministry of more than 1000 candidates annually, who have not had the advantages of college and theological training. It is by the man who, because of brains, culture, utter devotion, mastery of the subject, and forensic ability of an unusual type is the recognized leader of a large majority in Methodism (and of the last General Conference) who stand for a positive belief in Historic Christianity, and a positive faith in the traditional doctrines of the church, as set forth in the Apostles Creed." —(Dr. Clarence True Wilson in the Methodist Review, N. Y. C.) Price, 50c.

PENTECOSTAL PUBLISHING COMPANY.
LOUISVILLE, KY.

The Weakness of Evolution.

The above is the title of a book just off The Pentecostal Publishing Company press. It is one of the clearest, most scholarly, and timely productions we have seen on the much discussed subject of Evolution. The writer, W. Maslin Frysinger, knows whereof he speaks, having studied the best authors on this subject. An editor recently wrote us asking permission to publish one of the splendid chapters in his journal, saying that this treatment of the subject was the clearest and most concise he had seen. If you wish to avail yourself of an able discussion of this interesting and timely subject, write for a copy of this book to The Pentecostal Publishing Co., price \$1.25. It is neatly bound in cloth, in good clear type, and is exceptionally interesting from start to finish.

Holy War.

Here is a book for you. It was written by the famous John Bunyan. I thought no religious allegory could be superior to Pilgrim's Progress, but I really believe that Holy War goes deeper into the things of the Spirit than Pilgrim's Progress. You ought to read this book. It is full of wisdom and truth concerning the deep things of the human soul. Send 50 cents to The Pentecostal Publishing Company, Louisville, Ky., and get Holy War by John Bunyan.

✻ HE THAT WINNETH SOULS IS WISE ✻

SUCCESSFUL MEETING.

A very successful meeting was held at Monroe, La., from April 27th to May 18th, under a big tent 60x90, pitched on the courthouse square in the heart of the city. This meeting was sponsored by the local congregation of the Methodist Protestant Church, and the preaching was mainly done by the pastor, Dr. Stephen B. Williams. Prof. Burkett, of Fremont, Ohio, was the leader in song. Rev. J. W. Lee, M. E. Pastor at Ansley, La., Rev. F. Lyman Shows, Conference President, and Rev. Hebert, French Missionary of the Christian Church. Each brought a helpful message, but during the rest of the three-week period the pastor "was his own evangelist." The orchestra of the First Baptist Church assisted in the music, and members of other denominations rendered assistance. More than two hundred persons requested prayer, over a hundred knelt at the "mourners' bench," and more than fifty made a definite profession of being converted, restored or sanctified. Thirty-two members were received into the M. P. Church. The expenses, totalling close to \$700, were easily raised, and the pastor presented with a purse to assist in his expenses to the General Conference sitting at Tiffin, Ohio.

Stephen B. Williams.

TENT CAMPAIGN CHICAGO CENTRAL DISTRICT.

We are now entering on our tent campaign for the summer. We will have between twenty-five and thirty meetings commencing and closing in the month of June. The first tent was put up May 18th at West Frankfort, Ill., a town of twenty thousand. Evangelist E. E. Turner and wife are assisting Rev. M. F. Fitch, our pastor at Benton. We are also starting at Granite City, a town of some fifteen thousand, which is one of the cities in the largest section of population in the district. Rev. L. J. Rice and wife are the workers in this tent meeting. Rev. Stephen C. Johnson and Rev. I. G. Young are commencing a meeting at Lawrenceville, Ill., and will continue over the 8th, and Dr. E. T. Adams, of Wilmore, Ky., assisted by singing evangelist Pollitt and wife, of Wilmore, will continue this meeting over June 29th. Rev. L. G. Morgan and singing evangelist, Frieda Mauritz, are starting in a Home Missionary meeting at Pana, Ill., under a tent. Rev. L. G. Milby and his good church are putting on a Home Missionary meeting at Mora, Ill., under a tent, starting June 1st. A little later this same tent will be taken to Clinton, Ill., where Rev. J. L. Cox and wife will put on a good campaign. Over at Peoria we have a tent up and have leased a lot right down in the heart of the city of one hundred thousand. We already have a fine crowd of people here but no organization. Over at Rock Island we also have a fine nucleus and have a Mission where we are going to put on a meeting with the Perkhauer party soon. We are starting June 1st at Elgin, Ill., a town of thirty thousand with Rev. Ralph Bauerle, under a tent. Rev. Laurence Howe and his good people are putting on a tent meeting with the Harvey church. Rev. C. R. Pearson is the evangelist. Rev. W. G. Schurman, our good pastor of Chicago First Church, is going to have a summer campaign in his church, starting June 1st. Rev. P. A. Dean and B. T. Flanery will start a good campaign at St. Croix, Wis. Our good pastor, Rev. J. W. Waltz and Geo. McGhee, of Chicago are starting a Home Missionary campaign at Eau Claire, Wis. A little later in June Rev. Oscar Hudson and Prof. L. H. Lohman are putting on a campaign in Milwaukee. We are also putting on a good campaign in Pontiac. Will any who may read these lines pray that God may give us souls. E. O. Chalfant, Dist. Supt.

GOOD MEETINGS.

Some months have passed since I have reported to The Herald but I am still a subscriber and enjoy its helpful articles and encouraging revivals.

On April 16, a most wonderful revival broke upon the Nazarene Church and College in Nampa, Idaho, resulting from the faithful ministry of Pastor Plumb and in answer to the prayers of many saints. Evangelist Fred St. Clair, of Berkeley, Cal., was the man in charge and the writer assisted as song leader and soloist. For nineteen days the battle waged and many souls were delivered from sin. Nights of prayer and days of fasting with rugged preaching and altar work, brought gracious victories.

From Idaho I went to Arlington, Tex., to the Twenty-second Anniversary Convention of Berachah Home. Rev. and Mrs. J. T. Upchurch began this great rescue work with a "borrowed dollar" and God has honored their attempt and blessed their years of untiring service, and now they have thirty acres of fertile Texas land in the suburbs of Arlington, midway between Fort Worth and Dallas, dotted with oak trees and commodious buildings suitable to their work—free from debt. Amen. Dr. Chas. Babcock, of Los Angeles, Cal., was my preaching mate; many seekers became happy finders and the workers were blessed.

On our return trip we spent several days in Denver and Greeley, Colo., visiting relatives and friends,

singing and preaching in several churches and enjoying a much-needed rest.

On June 1, we sang for "Dean" Peck, at 11 a. m., at the old St. James Methodist Church, where we heard Dr. Morrison for the first time in 1898, which resulted in the sanctification of my soul, a little later. Hallelujah! At 3 p. m., I was blessed in singing and preaching on "All His Benefits"—at the monthly meeting of the Denver and State Holiness Association now held in the People's Tabernacle. My esteemed friend, Fred Williams, is the honored president of this Association. At night we went to hear the Shirleys, returned missionaries from Africa, at the Church of the Nazarene, and were blessed by their unctuous messages, and sang for them, "Cast thy bread upon the waters." Evangelist Lathrop was conducting a revival at the People's Mission Church and we went there on Monday night and gave him a boost. There was an altar full of seekers, and all claimed victory through the blood of Jesus. Am returning this week to Nampa, Idaho, my home. Daughter graduates there on June 10 from Northwest Nazarene College, and expects to join me in tent meetings in Montana this summer. Kindly remember us in prayer.

Yours for true holiness,

Arthur F. Ingler.

BARDSTOWN, KENTUCKY.

Sunday, June 8, was one of the greatest days in the history of Bardstown Methodism. Dr. H. C. Morrison was with us for a Rally Day Program. He preached with his usual fervor and eloquence to large congregations at both services. The morning crowd was a record-breaking one for the Methodist Church at that place. His sermon on "The Deity of Christ" is one of the greatest that we have ever heard and was enthusiastically received by the people at the evening service.

At the morning service, Dr. Morrison led the forces in raising in cash and subscription the sum of \$3,500. The money will be used in decorating and overhauling the church building and providing Sunday School rooms. When the work is completed the Bardstown Methodists will have a beautiful plant and one that will, for the present, take care of the worship and educational program.

It was a great pleasure to be associated again with Dr. Morrison and have him preach for us. We advertised him as one of the greatest preachers in the American pulpit and the people agreed that we had advertised him properly. We extend to him an invitation to visit us frequently.

S. A. Arnold.

REPORT.

I have neglected to report my meetings through the paper for so long and now have so many to report that will only give a sketch of each one. My last report was Redlands, Cal. I came from there to Xenia, Ohio, where God gave a mighty revival. More than twenty united with the church. My next meeting was Monongahela City, Pa. This work was recently opened by Rev. Strickler. They have purchased a good brick church and it seems to me the Lord has worked wonders in this place. People came from towns ten and fifteen miles around and were saved. I have never seen money raised so easily as at this place. We moved right on to California, Pa., in another nice church building, which was built by Bro. Strickler last year. A union revival was on in the town, and the pastor had to leave the meeting, so we battled away until the close. My next meeting was Pittsburgh, Pa., and we were just getting a good start when we were called home by the serious illness of my mother. I had been away from my home six months. I remained home two weeks, the longest rest that I have had from preaching in twelve years. I was then off to Olivet College Commencement and camp meeting, where the Lord surely gave us a great camp meeting. Dr. Chapman was my co-laborer and Prof. Rinebarger song leader. We do not think that we have ever worked with men with whom we have had more blessed fellowship. District Superintendents and preachers from many states attended this camp. I received more than twenty calls for meetings that I could not accept.

Bona Fleming.

FROM CHARLIE TILLMAN, ATLANTA.

My last engagement before the meeting I am in now was in my own church, Park Street. Closing there May 18, daughter and I began in St. James, Atlanta, May 25, closing June 8. We began the next night in Underwood Memorial, another one of the Atlanta churches. Closing there the 20th, we began the following Sunday in Ingleside Methodist Church near Atlanta. Then after two weeks we begin in Jefferson, Ga., which brings us to the camp meeting season, beginning at old Mt. Gilead, near Atlanta. This is one of the oldest camps in Georgia. We want to attend Indian Spring Camp for a few of the first services, but as Mt. Gilead begins the second Sunday in August we cannot remain as long as we should like. My next engagement after Mt. Gilead is the management of Epworth League Camp in

South Carolina, of which we will make announcements later. After filling another engagement we will take up the work in Florida.

God is honoring and blessing my work as he has never done and I am loving him better and living closer to him. Do keep praying for us.

In him and his service,

Charlie D. Tillman.

GENERAL ASSEMBLY OF SOUTHERN PRESBYTERIAN CHURCH.

The General Assembly of the Southern Presbyterian Church for 1924 is now history, having adjourned May 22. They were as fine a looking body of ministers as we ever looked upon. They were large, handsome, intelligent, kindly disposed, and about three hundred in number. The business transacted was about the same usually gone over by such law-making bodies, and handled in about the same stereotyped manner. To this, however, there was one exception; one matter of vital importance broke through the guards and called forth all the old-time subtlety of the first debate (in the garden) on the part of the free thinkers.

A certain Presbytery had sent an overture asking the Assembly to pass on the deity of Jesus, his virgin birth, etc., and on the Bible as the infallible Word of God. They wished, they said, to be able to say to the whole world that the Southern Presbyterian Church still believes in the deity of Jesus, and that the Bible is the infallible Word of God! The Rev. J. S. Lyons, of Atlanta, Ga., led the opposition—the modernists. He assured the brethren that he believed all they were asking for, and more; but since there was no division among them, no modernist in their rank; since this same question had worked havoc and ruin in sister denominations; and because of the clarity of their articles of faith, and the Westminster Confession, the question therefore should not be brought into their church. He said he had studied this matter closely; that he had gone through the land, into every quarter, listening, impartially, to both sides, and that the bitter rancor on the part of the fundamentalists, and the extreme statements of some of the other side, convinced him that it should not be brought into their great Church.

The committee had reported favorable on the overture, and could the vote have been taken at once it would have no doubt passed by a good majority; but like sons of Eve they listened, were caught by subtlety, and the liberalists won by a second substitute agreed to, and amended by, the modernist whip. In the drift of the debate they openly alleged that they would not subscribe to the whole Bible as being the infallible Word of God. However, they did not tell us what part was. In the beginning of the debate a Bro. Jones made a strong speech in favor of the divinity of Jesus that warmed our hearts with the fire of heaven. It was noticeable throughout the entire sessions how that Jesus was not mentioned, but God was universally spoken of, and lauded. In the farewell address the pastor warmly mentioned Jesus, and the moderator in closing mentioned the Lord's return to perfect his kingdom, but not the word Jesus.

At Nanking, China, is located the Nanking Theological Seminary, jointly controlled by the Methodists, Presbyterians, and one other denomination. In this school modern infidelity had been so continuously taught that the North Kiangsu (China) Mission voted to withdraw all support from the school, and asked the Assembly to cast a like vote. This, however, was so adroitly managed that no discussion reached the floor of the Assembly, and the Mission was asked to continue to support the school. The doxology was then sung and a certain modernist moved to recess, saying that they were in too happy state of mind, after having that question so amiably settled, to transact further business.

How can any Christian man or woman support such ministers, as were some of these, (and they found in large numbers in some other denominations,) and think that they are giving God his tenth? or support such schools, (and we have worse ones at home,) and call the contributions benevolences? As it is written, "Mystery of mysteries!" Is it a benevolent thing to damn men's souls!

Rev. R. L. Stewart.

KENMORE, OHIO.

Rev. O. D. Swenk, pastor of the Boulevard Evangelical Church, Kenmore, Ohio, writes in the Evangelical Messenger concerning the evangelistic campaign in his church, conducted by Evangelist E. P. Manley, of Naperville, Ill.: "Our pre-Easter evangelistic campaign, scheduled to close on Easter Sunday, was continued another week due to the interest and results. Evangelist E. P. Manley gave most acceptable service. His preaching was clear and convincing. There were more than one hundred seekers and fifty new members were added to the church, twenty-four of whom are men. The church is greatly strengthened and encouraged." Evangelist Manley is now holding meetings in Norcross, Minn. He has some open dates for July and August.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.
Remit by Registered Letter, New York Bx change, Express or Post Office Money Order.
PENTECOSTAL PUBLISHING COMPANY
525 South First Street Louisville, Ky.

ADVERTISING DEPARTMENT.

For Advertising Rates Apply to
THE RELIGIOUS PRESS ASSOCIATION
800-5 Witherspoon Bldg.,
PHILADELPHIA, PA.

OUR CONTRIBUTORS.

Rev. S. A. Steele, D.D.	Rev. Harold Paul Sloan, D.D.
Rev. G. W. Ridout, D.D.	Rev. L. B. Bridgers, D.D.
Rev. C. F. Wimberly, D.D.	Rev. Richard W. Lewis, D.D.
Col. S. L. Brough	Rev. Bud Robinson
Mrs. Amy N. Hinchaw	Dr. Henry Ostrom
Bishop Joseph F. Berry	Rev. E. E. Shelhamer
Rev. C. W. Ruth	Rev. C. H. Linn
Rev. J. B. Culpepper	Rev. H. E. Copeland
Rev. Andrew Johnson, D.D.	Mrs. Abbie C. Brown
Rev. O. G. Mingledorff	Hon. William J. Bryan

(Continued from page 1)

and foster any phase of the propaganda of modern destructive criticism.

Personally, I have no faith in those brilliant, suave gentlemen who are so ready to cast away the old evangelical faith, who believe themselves to have discovered some other way of salvation than that marked out in the Holy Scriptures; who are proposing to save society without revivals of religion, without regenerating grace and sanctifying power. I do not believe in their religious intelligence; I believe them to be utterly unfit for leadership; they are blind leaders of the blind; they will fall into the ditch of the spiritual decay of the church and the moral and civic ruin of the nation. Not a few of these men are in places of power and influence in the two Methodisms; they are eager for union; they are great believers in human bigness and the power of organization. They seem to think that if they can get people enough and money enough and institutions enough they can get on without the presence and power of the blessed Trinity, without the truth and guidance of the Holy Bible.

There is one very encouraging feature in these perilous times; great multitudes of people are hungry for the gospel; they want the Word of God; they want the salvation of the Lord Jesus; they want a consecrated, Spirit-filled ministry. There are hundreds of thousands of Methodists, north and south, east and west, who are tired of, and disgusted with, false teachers in high places. They are equally displeased with mere straddlers who, in these times of battling for the faith, seem to have no conviction, no decision, no word of protest. The war is on; it is a time for the true soldiers of the cross, men and women, to fall into line and rally about the banner of the cross.

We find Methodist people everywhere desirous of soundness in doctrine and more democracy in government; fewer well-paid secretaries and less interference with pastors and people in conducting the affairs and directing the energies of the local church. Many pastors feel they have to consume too much time throwing communications from secretaries into the waste basket; they would like to use their time and waste basket for other purposes.

We believe the time is not far distant when, if a call should be made, a multitude of

Methodists would come up to a great convention to organize some sort of a movement for the preservation of the faith of our fathers; for a tremendous effort to save Methodism from those reckless unbelievers who would sweep her away from her foundations and strand her on the rocks of modern destructive criticism.

Destructive Criticism in Our Course of Study.



N a recent issue of the *Florida Christian Advocate* there is an interesting article by L. B. Overstreet in which he calls attention to the fact that destructive criticism has found its way into the Course of Study of the M. E. Church, South.

We have some people in our beloved church who seek to make it appear that we are free from destructive criticism. They are either ignorant of the facts, or they will wilfully misrepresent facts. Let us hope that it is ignorance rather than wilful misrepresentation. We give Brother Overstreet's article in full:

EVOLUTION AND HIGHER CRITICISM IN THE BOOKS USED IN OUR CONFERENCE UNDERGRADUATE COURSE.

"Among the books in the second year conference course is a book on 'Christian Doctrine' by R. W. Dale. On pages 145 and 146 the author makes the following statement: 'We are told that man as we know him in these last days has reached his present greatness by a long and difficult and painful ascent from lower forms of life; that the ascent began in times so distant that the imagination is confounded in the attempt to conceive of the intervening ages; that in the inferior forms of being through which our life has passed, there may be discovered premonitions and prophecies of our present finer organization and larger powers; that we in our actual life inherit the results of that vast process of development.'

"In his Note T, page 323, on 'The Accounts in Genesis of the Creation of Man,' the author makes the following statement: 'It would not be perfectly accurate to describe the stories in the early part of the book of Genesis as myths. For an ordinary myth is the growth of the popular imagination uncontrolled by divine revelation. But these stories have a mythical form. They belong to the same class of literature. They have to be interpreted in the same way. We have to ask—What were the truths which they embodied? How would they be understood by the people who found in them the expression of their religious faith? They have a mythical form. They may have been constructed from popular myths still more ancient than themselves. But they contain their own evidence that there is a divine element in them. They must, I think, have originated in discoveries which came to inspired saints concerning the relations of man and the world to God. When corruption had gathered about them, they were probably reconstructed by men who had received still clearer and still fuller revelations from Heaven. Belonging—at least in their original substance—to very early times, they harmonize in the most wonderful way with the supreme revelation of God in Christ. If I wanted to give them a name I should call them inspired myths.'

"In his Note F, page 286, on 'The Limitations of our Lord's Knowledge' the author makes the following statement: 'The question of the limitations of our Lord's knowledge has recently been forced upon the church in connection with critical controversies as to the date, origin, and authorship of certain

parts of the Old Testament Scriptures. An attempt has been made to bar all investigation into the authorship of the Pentateuch, by alleging that our Lord himself has authoritatively declared that, as a whole, it is the work of Moses, and his authority is also appealed to for attributing Psalm cx. to David—a question which is regarded as being of crucial importance in relation to the dates and authorship of a considerable number of the Psalms. Those who insist that these inquiries belong to the province of scholarship, not to the province of Faith, are openly or implicitly charged with a want of reverence for our Lord. This policy of bringing the very ark of the covenant into the field in order to decide the fortunes of such controversies as these is, in my judgment, equally illegitimate and perilous.

"It is true that, like John the Baptist, he was 'filled with the Holy Ghost even from his mother's womb' (Luke 1:15), but neither to John nor to our Lord does this fullness of the Spirit appear to have given any exceptional knowledge of literature, history, or science; and while to our Lord it rendered possible a knowledge of the Father, the extent and depth of which we cannot measure, it did not break up, in his case, any more than in John's, the ordinary laws and limits of the human intellect." L. B. OVERSTREET.

We believe this to be very dangerous teaching and calculated to undermine the faith of our young preachers, and to open the floodgates for more of the same kind. Dr. Dale is evidently in sympathy with the hypothesis of evolution. He would also call much of the Old Testament "inspired myths." He also misrepresents devout scholars when he intimates that they object to serious and reverential investigation. The book has no business in the Course of Study in the Southern Methodist Church. H. C. M.

The Theological Building at Asbury College.

A few weeks ago we made a last call for the new Theological Building at Asbury College, at which time we asked for \$10,750. In cash and pledges we have received \$5,960.06, leaving a balance of \$4,799.94. \$2,605.50 of this amount is in pledges which we have no doubt will be paid. If our friends will rally to this good work once more we shall be able to clean up the entire amount. It is a splendid building; the men are now finishing the front portico, and when this is completed we shall have a photograph made and send the picture of the structure through THE HERALD to the good people who have made the building a possibility. We shall greatly appreciate any donations to the splendid edifice.

Red Rock Camp Meeting.

The fifty-fifth annual session of the Red Rock Camp Meeting will be held at Red Rock Park, seven miles south of St. Paul, Minn., beginning on Thursday evening, June 26th, and closing on Sunday evening, July 6th. Rev. John Paul, president of Taylor University, and Rev. Thomas C. Henderson, of Cleveland, Ohio, are the evangelists. W. B. Yates, of Marion, Ky., will be in charge of the singing. Mrs. Iva D. Vennard, Principal of the Chicago Evangelistic Institute, will be in charge of the Young People's work, and Mrs. E. O. Rice, of Upland, Ind., will conduct work among the children. In addition to these regular workers Bishop W. F. Oldham, of Buenos Aires, South America, will be present and will preach on Sunday, June 29th, and also on two or three days succeeding. Rev. E. Stanley Jones, of India, will be present and speak on Sunday, July 6th, and on two or three days preceding.

A new departure will be taken this year. For two weeks immediately following the adjournment of camp meeting there will be held a Bible School under the direction of Mrs.

Iva D. Vennard. Three courses will be offered: Studies in the Gospel of John; Methods of Bible Study; Studies in the Great Doctrines of Christianity. For the privilege of this school a fee of \$7.50 will be charged. Meals and beds will be furnished at reasonable rates.

Evolution in Presence of Death.

Mrs. H. C. Morrison.



HE above is the title of an article which appeared recently in *Serving-and-Waiting*, which sets forth some facts that it were worth while to remember.

Some men are brave while they are in good health and life seems to be treating them as superior beings, but when they are brought face to face with the last enemy—DEATH—they see how small they are in the presence of such a monster, and there comes a dread over them that, after all, there is something and somewhere beyond the grave that merits one's thought and attention. Truly, "It is not all of life to live, nor all of death to die." And we realize the truth of that incontrovertible statement that "It is appointed unto men once to die, and after that the judgment."

We are indebted to Pastor Percival Cunday, of Winnepeg, Manitoba, for the comment which follows:

"We are told that Voltaire, the atheist, in the presence of impending death, fell into a pitiable condition of terror and despair, and in that state, went into the presence of the God he had denied and condemned. Whether this be historical fact or not, there still remains a sufficiency of similar well-attested cases, to show that, in their last earthly hours, faced with the inescapable end, many devotees of 'science falsely so-called' utterly break down. Notwithstanding their denials of the fact of God and judgment to come, their proud and blasphemous attitude to revelation during the high tide of life's activity, they become anxious and uncertain at the hour of death. To be sure, there are atheists and agnostics who have passed over into their imagined 'nothingness' with stoical composure, but on the whole such cases are the exception and not the rule. On the other hand, true Christians have nearly always given a good testimony to the faith, by a superhuman confidence and calmness, even joy and triumph, in the moment of dissolution. By their fruits shall ye know them, and this is true in a special manner of the fruits that life brings forth in the hour of death.

"It is certainly a matter of interest to know how those have met death who all their active public lives have denied the fact of a personal God, of a spiritual realm, and a life beyond the present one; men who, not con-

tent with denying these things, have also devoted themselves to rooting out the belief in these things among their fellow men. Dr. Dennert, a reliable Christian scholar who knows the facts, has something to tell about two such men in his own land, Germany, where so much of the spiritual poison, now running through our seminaries and colleges, was brewed. In August, 1919, the celebrated Professor Ernest Haeckel of the university of Jena passed away. For almost two generations Haeckel ceaselessly propagated the teachings of atheistic materialism called evolution, and by his popular writings, notably the book, *The Riddle of the Universe*, sought to destroy faith in the existence of God and the Christian revelation. All the details concerning his death have not yet been made public, but enough is now known to stir one to earnest thought. Some time before his death, Haeckel sent for one of the workers of the 'Tent Mission,' an evangelistic society that aims to reach the masses by the preaching of the gospel, not in the churches, but by using large tents in which their campaigns are held. The worker in question has felt in duty bound not to divulge the matters discussed at the bedside of the dying scientist, but we can fairly assume that the subject was one of a deep personal nature, and that the messenger of Christ had to deal with a doubting and anxious soul, brought face to face with the consciousness of an immortality he had been denying all his life. We can also assume that the effort was made to lead the dying man to the feet of him that hath the keys of death and hades. The remarkable thing about the incident, a thing not without significance, is that a man like Haeckel, with his standing in the university of Jena, did not send for one of the members, of the liberal (Modernistic) faculty of theology there, which he might easily have done. Instead of that, he sent for a plain, unlearned (according to scientific standards) worker of the evangelically orthodox 'Tent Mission.'

"Another case remained unknown until recently. Ludwig Buechner, the scientific H. G. Wells of Germany, the author of a pseudo-scientific book, written in popular language, *Energy and Matter*, which had an enormous circulation and which has done infinite harm, died a few years ago and was buried in Darmstadt. Over his grave, there stands a stone with the following inscription on it:

"Revealed shall be the Why
When men shall rise again;
But the How is clear as day,
When this world we rightly see.

"Is this not amazing? A recantation on a gravestone from an apostle of materialism and evolution! Dr. Dennert investigated the matter more closely and discovered through relatives of the deceased that the inscription was not placed there by his wife, who died shortly after him, but that it was

Buechner himself who composed it and ordered it engraved on his headstone. Whether Buechner had become a believing Christian before his death cannot now be ascertained, but at any rate this inscription is a testimony to the fact that in the presence of death his materialistic philosophy had failed entirely to satisfy his own soul. It is also a well-known fact that Buechner's fellow worker in the same field, Fr. von Hellwald, expressed the wish, as he lay dying, that he might be spared in order to write over again, in a new spirit, his popular scientific works. All this plainly shows how the "assured results" of unbelief, expressed glibly in the present day evolutionistic theories, and accepted by some of our religious leaders as a higher revelation than the Word of God, break down utterly with those who have promoted them, when the last hour comes. Let the facts be known that two of the chief promoters of these soul-destroying doctrines have rejected their own systems at the end."

No Paper Next Week.

As is our custom next week being the Fourth of July week, we shall not bring out an issue of THE PENTECOSTAL HERALD. Let our readers take note and do not think they have missed their paper when it fails to appear.

Expecting a Great Camp Meeting.

The thirteenth annual holiness camp meeting at Omaha, Neb., will be held July 11-20. The camp is situated at 115th Street, Omaha, Neb. The principal workers are Rev. T. M. Anderson, and Ben H. Hicks. Those desiring information with reference to the camp will write to Rev. C. G. Stuber, Box 334, Omaha, Neb. The brethren are expecting a time of blessing and invite all who can attend and will be thankful for the prayers of those who cannot be present. H. C. M.

Seven Oaks Camp.

The nineteenth annual camp meeting at Seven Oaks, N. Y., will be held July 27 to August 10. This is a great gathering place for the holiness people. The workers will be Rev. Frank E. Arthur, Dean of Chicago Evangelistic Institute, Chicago, Ill., Rev. Howard Sweeten, of Ashley, Ill., who was with us last year and Rev. J. C. Long, of Houghton, N. Y., State Evangelist of the New York State Holiness Association and a member of Troy Methodist Conference. Rev. Alvin Young will again have charge of the music. Address Harry N. Van Antwerp, 1533 Third Ave., Watervliet, N. Y. This promises to be a great year at Seven Oaks. Let God's people begin to send up an earnest prayer for special blessing on this camp. God answers prayer, but he cannot answer prayers that are not offered. Let us pray for a time of power at Seven Oaks this year.

H. C. M.

AN EDUCATED, CONSECRATED, SPIRIT-FILLED MINISTRY

The greatest need of our times is a God-called, educated, Spirit-filled ministry to preach a whole Bible to the whole world. Give us true men of God in the pulpit and they will prove salt and light that will preserve society and illuminate the pathway of the people to salvation, righteousness and heaven.

This is the God-given work of Asbury College. We now have an enrollment of 675 students, which does not include the Grammar school with an enrollment of fifty-four students. Something over 300 of these students are studying Theology; not less than 100 of them are preparing for the mission field.

We most earnestly solicit the prayers and financial help of devout people everywhere who believe in a whole Bible and a full Gospel. We are in great need of the enlargement of the plant to accommodate the army of students coming to Asbury College to fit themselves for their life-work.

There are thousands of Herald readers who can help to send out a consecrated ministry to preserve a pure saving gospel in the world. Please make your subscription on the slip below, clip out same and forward to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Ky.

We suggest the following very helpful plan to assist in carrying forward this work:

Faithfully your brother,

H. C. MORRISON.

I promise to give for enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name

Address

OUR BOYS AND GIRLS

HOW GENE CAME TO SKIP A GRADE IN SCHOOL.

God first healed Gene's blue eyes through prayer. Then the headaches left and study was easy. From being about the worst boy in class he soon became the best. The teacher noticed, almost the first day, the improvement in his eyes and studies, and she couldn't quite understand. Finally she called Gene to her and asked him what his mother had been doing for his eyes. "Nothing," he replied, "God healed them."

"Are you sure?" the teacher asked unbelieving.

"Yes, Brother Richey prayed for me last week and the Lord healed me."

The teacher, still skeptical, watched more closely, but not a trace of the old trouble could she find! Gene's eyes had really been healed.

Gene got his lessons so quickly that his teacher could not keep him employed. She felt that she could easily pass him to the fourth B. Deciding upon this she called upon Gene's mother, Mrs. Newton, to consult her about the promotion.

Mother Newton received the news calmly, and not a bit surprised, for she knew that Gene had been asking God to help him to learn so well that he might skip a grade; and she was expecting an answer to that prayer, knowing that God always answers the earnest prayer of a little child.

Dear Aunt Bettie: Will you let a little Wheatland girl join your happy band of the boys and girls? I enjoy reading *The Herald* letters. I belong to the M. E. Church and I go to Sunday School when I can. I belong to the Junior League. I like Junior League better than any part in the church. I am thirteen and in the fourth grade. I have brown eyes and hair. Dessie L. Caples, I guess your middle name to be Lee; if I am right please send me your picture.

Minnie Schooley.
Wheatland, Ind.

Dear Aunt Bettie: I wonder if there is room enough for a little Ohio girl in your circle? If so, I'd like to chat a while. I read the Boys and Girls' Page and enjoy it fine. The only thing I see wrong is that the Ohio boys and girls are getting lazy. Oh, wake up Ohioans, let's show them we've got material also. First of all, I am glad to report present victory and Jesus fully satisfies. I am a high school student and as soon as I graduate I am going to C. B. I., and prepare to preach. I will be sixteen years old August 23. What cousin has my birthday? I am five feet, six inches tall and have brown hair and eyes. I weigh 120 pounds. If any of the cousins wish to write to me I shall be glad to answer all letters. I will also send my picture to the cousin having my birthday. Well I hear W. B. coming so I'll have to hurry up.

Beryl Adkins.
Bethesda, Ohio.

Dear Aunt Bettie: Will you please let a little North Carolina girl join your happy band of cousins? My father takes *The Herald*. I enjoy reading the paper. Who has my birthday, July 23? My age is between ten and thirteen. I weigh 110 pounds. Can any one guess my middle name? It begins with J and ends with E and contains five letters.

Kate Allred.
Mt. Airy, N. C.

Dear Aunt Bettie: I have four brothers and one sister. I am the oldest of the family. Who has my birthday, Feb. 22? I am thirteen and in the eighth grade. I am five feet tall, weigh 98 pounds and have dark brown bobbed hair and light complexion. I am housekeeper as my mother died thirteen days after my baby brother was born, June 10, 1923. Grandma has the baby, also my

second brother, aged eight, stays there. I am lonesome sometimes. I wish you cousins would write to me. Aunt Bettie, I like your story in *The Herald* on the Boys and Girls' Page. I am a daughter of a preacher.

Trellabelle McKinney.
Rt. 1, Coldwater, Kansas.

Dear Aunt Bettie: I enjoy reading *The Herald*. It is a wonderful paper. How glad it makes me feel to know so many of the cousins are living for Jesus. It is a wonderful thing, dear boys and girls, to have Jesus in our hearts. I am a child of a King. I am so anxious to see boys and girls saved from sin. I look around every day and see so many young people who don't seem to care anything about Jesus. All they think about are the things of this world and having pleasure. Dear boys and girls, who don't know Jesus, let's stop and think where are we going to spend eternity? It is a great question to think about. I want to tell you dear boys and girls who have never yet given God your heart that Jesus is able and willing to save. You have to want Jesus more than anything in this world before he will save you. It is wonderful what the Lord will do for us when we let him have his way with us. Pray for our pastor that he may be filled with the love of God.

Mrs. Fannie Lou Smith.
Metter, Ga.

Dear Aunt Bettie: Here I come again for a chat. How are you and the cousins getting along? This leaves me fine. I enjoy the Boys and Girls' Page; there are so many interesting letters from the boys and girls. I do not see very many letters from Mississippi. Hurry up Mississippi boys and girls, or the other states will get ahead of us. If you boys don't hurry up, Aunt Bettie will have to change the page to the Girls' Page. Bessie Eleanor Tannar, your letter was fine; come again. There are several of my school friends graduated in the Shubuta high school. I want every reader of *The Herald* to pray for my father, that he may get well. Aunt Bettie, I have been busy helping mother raise chickens. We have nearly two hundred. I want you and the cousins to pray for us.

Kathleen Rashe.

Dear Aunt Bettie: Will you permit a Kentucky girl into this happy band? Grandma takes *The Herald* and I think it a fine paper. Tennie M. Brewer, you have my birthday. I guess your age to be 18. Am I right? I belong to the Methodist Church and go to church every Sunday. Who can guess my middle name? It has nine letters in it and begins with U and ends with W. · Alba U. Johnson.

Rt. 2, Auburn, Ky.

Dear Aunt Bettie: Will you please move over and let a Nebraska girl have a chat with you? I am nineteen and a member of the Methodist Church and also the Christian Endeavor. I love my Savior and nothing gives me more joy and pleasure than to do something for him who did so much for me. I wonder if any of the cousins are members of the Christian Endeavor? If so, would like to hear from them. My sister and I recently attended a District Christian Endeavor Convention, where we had a fine time and received many blessings which will be a great help to us in days to come. We met many young people who were all happy in trying to do what Jesus would have them do. I go to church and Sunday school every Sunday and attend every mid-week prayer meeting I can. I live near a little country town where we haven't the privileges that the young people in larger towns and cities have to do work for their Master. There are many young people around us who are not Christians and I want to do what I can to bring them to

Christ. I had the privilege of attending a little meeting yesterday where I had the joy of seeing one of my sisters, three friends, and fifteen or sixteen others give their hearts to Jesus. God's Spirit was dealing in a wonderful way with the people in that little meeting. My father and mother are both Christians, also three sisters and myself. There are fourteen in our family and all living except one brother that went to meet his Savior three years ago. My prayer is that we might all meet an unbroken family around the throne of God.

Alta Emry.

Box 27, Norden, Neb.

Dear Aunt Bettie: Here I come to have a little chat with you. My mother gets *The Herald*. I love to read the Girls and Boys' Page. I have fair complexion, red hair and dark eyes. I am twelve years old. I have one sister. We have just closed a revival with the Petticoord Evangelistic Party in the United Evangelical Church.

Mildred Davies.
Oil City, Pa.

Dear Aunt Bettie: Here I come for a short chat with the readers. I think our page is wonderful and enjoy reading the letters from different states. Many are the people of today who are saying, "There is no harm in dancing." Many also ask the question, "Is it wrong to dance?" The book, "Flirting With The Devil," by Jack Linn, will give you a plain understanding about dancing. If you can afford to have the thoughts that you do while thinking of dancing and while engaged in dancing, you certainly can read a few plain statements on the same subject. From the viewpoint of personal purity, virtue and Christian conduct there is harm in dancing and it is wrong to dance. God has so constructed the human being that the conduct of man and woman begets within the heart of each one a passion which is just as divine as the human being. When this divine passion is retained in the heart and cultivated, the result eventually is the fulfilling of the command which God gave Adam and Eve. Read Gen. 1:27, 28. The card party, the movies and drunkenness all follow the modern dance.

Zona Peeples.
Hampton, Ark.

Dear Aunt Bettie: I enjoy reading the little boys and girls' letters so much that I feel I must write again. Glad Mr. W. B. didn't get his hand on my first letter. My name is Janice Allison in the place of James. My papa takes *The Herald* and we all enjoy reading it very much. Eva Jones, if you are just seven years old now and weigh sixty pounds I would love to see you when you are fourteen. Ha! Ha! That beats me; I am just twelve years old and weigh 73 pounds. I think I will go out in the country where I can get plenty of fresh milk and see if I can get fat like the Jones's. I don't see many Virginia letters. Come on, Virginia girls, and join our happy band, if you don't, I am afraid Alabama will beat us. I must get my hat and run out doors for I am afraid Mr. W. B. is coming.

Janice Allison.
Salem, Va.

Dear Aunt Bettie: Will you let an Illinois girl join your happy band of boys and girls? Papa takes *The Herald* and I enjoy reading the Boys and Girls' Page. Who has my birthday, February 6? Who can guess my age? It is between nine and thirteen. I go to Sunday school very Sunday I can. I have one brother and one sister. I hope to see my letter in print.

Estell Hurley.
Rt. 9, Box 17, McLeansboro, Ill.

Dear Aunt Bettie: I am writing my first letter, and want to know if I can join your happy band of boys and girls? I go to Sunday school and church every Sunday whether it rains or not; the church is a good piece away from our home. We have a nice church with pretty windows and a pipe organ; the church is made of stone. The schoolhouse is right

Manufacturers TENTS.
AWNINGS, PAULINS.
GOSPEL TENTS
A SPECIALTY.

We rent Tents.
Oldest Tent
Company
in the South.

M. D. Smith Tent & Awning Co., 136 1/2 Marietta St., Atlanta, Ga.



"FULTON QUALITY"
GOSPEL TENTS

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS
(Manufacturers since 1870)
Atlanta Brooklyn Minneapolis
Dallas St. Louis New Orleans



GOSPEL TENTS

OUR PRICES ON QUALITY GOSPEL TENTS
CANNOT BE EQUALLED - WRITE TODAY -
ATLANTA TENT & AWNING CO.
ATLANTA, GA.

by the church. My father is pastor of the Methodist Church. Dessie L. Caples, I guess your age to be twelve and your middle name Lee. If I'm right I would like for you to keep your promise. I will be in the sixth grade next year. I had better hide behind the piano for I see Mr. W. B. coming. I will write again if I see this letter in print.

Edith Wharton.

Dear Aunt Bettie: Will you make room for a little Christian girl? I am a silent reader of *The Herald*; some one thinks enough of me to send me the good paper. I sure enjoy reading it, especially the Boys and Girls' Page. Will some of the cousins who have good poetry send me some pieces as I am fond of reciting them myself, and I am a little Sunday school teacher and would like them for my little pupils; if I receive any not like the ones I have I will send them my pieces or a picture. Christians, pray for me that I may live stronger every day of my life and we all shall meet face to face in the happy home of rest.

Alice J. Hensley.
Rt. 1, Box 31, Denson's Landing, Tenn.

Dear Aunt Bettie: Can you make room for a little Tennessee girl in your happy band of boys and girls? Some one thinks enough of my sister to send her the good *Herald* and we are glad to read it, especially the Boys and Girls' Page. I go to church every other Sunday and Sunday school every Sunday. I am seventeen years old, have blond hair, black eyes, am five feet, five inches high and weigh 130 pounds.

Vina Smith.
Rt. 1, Box 31, Denson's, Tenn.

Dear Aunt Bettie: I have been a silent reader of *The Herald* for quite a while, and I am now begging for admittance. I am a little brown-haired Texas girl, who loves music very much and hopes to learn to play every song in the wonderful "Red Solo Book." I am going to select for my subject, a subject which I have never seen discussed—"Keeping a Diary." It pays to keep a diary or a journal; that is a book in which daily particular transactions are kept. If a record is kept of your daily transactions you will find it of much help to you in the future. Of course, it

will not help you to prognosticate the future, but in looking back over your journal you will see wherein you have made your mistakes. If you do not help yourself who will help you? The answer to that is: "No one." So I am sure you will find this one of the best ways to help yourself. When your faults are written down before you they are subject to criticism, and by criticising your own faults it will help you to correct them. In the second place it is very interesting to read over your journal and see what progress you have made. Letters from the boys and girls will be highly appreciated and answered.

Hazel Barrick.
Rt. 2, Comanche, Tex.

FALLEN ASLEEP

JORDAN.

On May 16, 1924, at the Jordan home on Fitch street occurred the funeral services of another of Albion's venerable residents, Mrs. Melinda Smith Jordan, who reached her 90th mile-stone on December 27 last. Since April 4, Mrs. Jordan had been confined to her bed, the infirmities of age taking their inevitable toll, but her passing at the last was peaceful, undisturbed by any disease and with a mind which had been unclouded almost to the very last.

Since her coming to this city with her husband, Rev. H. D. Jordan, 35 years ago, the deceased has been a notable figure in the life of Albion, especially in its religious life, for, always taking a great interest in young people and with their advancement ever at heart, her home has afforded shelter to many a student at the college who was gaining his education under financial difficulties. During her early years and while her strength permitted, Mrs. Jordan took an active interest in the affairs of the Methodist Church, and did with a will what her hands found to do.

Some thirty years ago Rev. and Mrs. Jordan built the little chapel on Fitch street near their home, and the chapel has always borne their name and has ministered to the religious needs of a considerable group of people living in that section of the city. It is carried on now by a live organization and its growing influence is felt in the lives of many. At Bay View, also, is a home built by the Jordans for the purpose of making a resting place not only for their friends, but others who needed a respite. Many who have passed within its doors hold the builders in loving memory for the comfort given them.

The birthplace of Mrs. Jordan was Mt. Morris, N. Y., and the date of her birth Dec. 27, 1833. In 1836 she came with her parents, Edward and Eliza Day Smith to Jackson county where she spent her childhood and in 1852 became the bride of James W. Toogood, who passed away after a few weeks. In 1869 she was married to Rev. H. D. Jordan, who died 10 years ago.

REQUESTS FOR PRAYER.

Mrs. R. L. S. asks prayer for the healing of her son, and that he may be saved from sin.

Mrs. G. B. desires The Herald family to pray for her sanctification.

Pray for a son to be healed from bruises occasioned by a fall, and for his father to become a Christian.

Dora Snyder earnestly requests the prayers of The Herald readers that her eyesight may be restored, and that a trouble she fears may be cancer may disappear.

Mrs. B. C. J. requests prayer for a backslidden son that he may be reclaimed from sin.

BROTHER TROXEL'S LETTER.

Well do I remember eight years ago visiting the south end of our field and preaching on the streets of Yangku. As I was telling the people of Jesus and his love, a man dressed in beautiful silks and satins, wearing a foreign hat, shoes and gold rimmed glasses, stepped up and in the most polite way asked pardon for interrupting me. He said he wished that I would tell the people who Jesus is. He said he had read some of our books, but did not understand who Jesus is. Friends, have you ever had that joy? Has any one ever asked you to tell them who Jesus is? Yes, we have trials, but Oh, we have joys that few know anything about. I felt helpless; I breathed a silent prayer to God that he would help me tell the people who Jesus is. It took me about twenty minutes and when I finished I saw what remains to me yet as one of the most remarkable demonstrations I have ever seen from a heathen street audience. Some clapped their hands, others smiled, while several said, "This is the first time I have ever understood that 'Whosoever' included the world." "That Jesus is not an American Sage, but all Nations may believe in him." "This is the first time we have understood that Jesus is for us." I went back to the Inn that night with a new joy and hope in my heart because of the glad message God had sent me to deliver. My little supper of scrambled onions and eggs seemed good. I was sitting in the Inn, chopsticks in one hand, bowl in the other enjoying the little meal when a large red calling card was handed me by the Inn-keeper. I have found it best, when possible, to meet the Chinese just when they come. They like that. We have tried to study their etiquette and as we exercise care to be courteous it seems easier to win them for Jesus. So I pushed my supper aside and invited the men to my room. I was glad to note the spokesman of the eight representative men who called was the man who had interrupted me while preaching on the street. His first words were, "Our city needs Jesus." "We have the Roman Catholics here, but they are not reaching our people. They have actually hired people to attend their meetings and yet cannot hold their members. We ask you to take this matter up with our Mission and as soon as possible open a work in our place." The others emphasized the same request and then went away. Among them were some of the leading merchants, the postmaster, public school teachers, so that we felt glad indeed that members of the literati were interested in our opening a Mission in that center. I shall never forget the prayer meeting we attended when I told our Chinese of this request. Bountiful grace; down in one corner of the room, weeping, praying, asking God to speed the day when we could enter that city; his brother on the other side of the room also pleading with God to enable us to enter with the Gospel that needy city. Praise God for answered prayer. Last April shortly before I returned, it was my privilege to hold special meetings in that city and more than one hundred were present. After the close of the last service a young man asked me if I remembered him. He seemed sur-

TAYLOR

Twelve majors leading to bachelor's degree; one major. Theological, leading to master's degree. Education department trains high school teachers. The best in Music and Expression. Taylor's "Legal Hundred" charter commits it forever to a whole Bible and a full Gospel. Rate, per school year, board and tuition, \$234. Fall term opens September 24. For matriculation blank or catalogue, address John Paul, President, Taylor University, Upland, Indiana.

prised that I did not remember him and then he asked, "Do you not remember the men who waited on you when you lived in this city and preached here some eight years ago?" I assured him I had not forgotten the men on that Committee though I did not remember the personnel of the Committee. My request now is, said he, "Enlarge your work. You have a beginning, the people are interested, much good has been done; the famine relief distribution convinced all of them that you are here for our good; enlarge your work, open schools for boys and girls so that our youth may also receive Christian training." Friends, we are waiting upon God that he may enable us to enlarge the work in Yangku. We rejoice that since coming to America a gift of one thousand dollars has come in and the work is being enlarged.

Nankwantao has a church building that only seats 250 people. We are asking God to give us \$18,000 that we may properly house those who attend service. For years we have needed to conduct overflow meetings and so we are asking that you add this need to your prayer list.

Some may ask what can we do to help you? We would suggest that you subscribe to the "Call to Prayer." Sister Beasley has written, saying that she hoped we could secure 500 subscribers for our Missionary paper. Those of you who are in evangelistic work could keep in close touch with our office, secure and distribute literature concerning the work and thus interest others in spreading scriptural holiness in China.

One evening as I was out walking I heard a man wailing. If you have ever heard a Chinese wail you can imagine something of how it touched my heart, for I knew that someone was in great sorrow. Without being heard I slipped quickly up to the man, threw one arm around him and with the other hand aroused him. At first he seemed displeased, but in a moment he realized that I was his friend for he knew me and when I asked "Why do you wail," he said, "I have no desire to live, my wife also wants to die, my mother wants to commit suicide because our only three-year-old son has suddenly died. Everything is wrong since then and I want to die." Think of the joy of saying to that man, "If you will believe in Jesus, give up your sins and follow him you may meet your boy over on the other shore and you will be a united family again; for Jesus died on the cross and has atoned for your little boy." He shook his head and said, "But I have no hope, I cannot believe that, I have no hope." Friends, imagine what it must mean to the millions of Chinese who are living without hope. I could not convince him that my message was true, but he promised to attend service. I have not seen him since, that I know of, but I am praying that the Gospel seed thus sown may yet result in his salvation.

A ninety-two-year-old woman, who

never heard of Jesus and his love, came to our meeting and in time prayed through and found Jesus as her personal Savior. She came to the Missionary one day afterward and said, "Tell me the Name." The Missionary did not understand her at first, but finally the dear old woman said, "I am so old my memory is very treacherous. I came the other day and prayed to some one to forgive my sins and I know my sins were forgiven, but the Name I have forgotten." The Missionary quickly told her, "The Name is Jesus." I wish you could have seen that happy, old woman limp out of the Compound saying as she went, "The Name is Jesus, the Name is Jesus," and as she turned the corner to go to her own home the last we heard was, "The Name is Jesus." Yes, praise God, his Name is above all names and we want to see to it that everyone may know the Name.

In closing I want to tell you of a funeral that was held in the West. A young man with his sister and a friend had gone for a boat ride and in some strange way the boat capsized. The two young men and young lady were thrown into the Lake. They struggled and tried to save the life of the young lady but failed. When the funeral was over the brother requested that he be left alone with the sister lying in her casket. He threw his arms around the casket and sobbingly said: "Mamie (for that was his sister's name) I did my best to save you, but I could not; I did my best but I could not." Oh, friends, may it be true that when we meet Jesus face to face we may be able to say, "Lord I did my best to save the Heathen Chinese."

BANKER DEAF FOR YEARS NOW HEARS PERFECTLY.

Mr. John L. Ellerman, President of the Farmers National Bank, Fairfax, South Dakota, says that after suffering from deafness for many years he can now hear the slightest whisper and is so proud and happy of his own good fortune that he wants everyone who is deaf or hard of hearing to know about it. After trying everything he could hear of without success, Mr. Ellerman finally saw the announcement of a New York firm stating that they had perfected a new hearing device called the Acousticon which would enable anyone whose auditory nerve was not entirely destroyed, to hear as perfectly as those with normal hearing. As this firm offered to send their product on Ten Days Free Trial—no deposit—no C. O. D. he decided to try it. To his utter amazement and delight, he found that this remarkable invention enabled him to hear all sounds as clearly as when a boy. He has since recommended it to a number of his friends and they also report most satisfactory results. If you want to hear again as well as when a child, write the Dictograph Products Corporation, Suite 1301-A, No. 220 W. 42nd Street, New York City, and ask them to send you an Acousticon on Ten Days Free Trial. There are no strings attached to their offer. The trial is absolutely free. Just send them your name and address.—Adv.

When writing to advertisers mention this paper. It commends you.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson I.—July 6, 1924.

Subject.—The birth of Jesus. Luke 2:7-20.

Golden Text.—For unto you is born this day in the city of David a Savior, which is Christ the Lord. Luke 2:11.

Time.—Accepted Chronology, A. D. 1.

Place.—Bethlehem.

Introduction.—The actual time of the birth of our Lord differs by some four years from our accepted chronology. Arnold makes it B. C. 5. But that matters little now, since we have been able to correct the mistake. Another matter of some little importance is the day and the month of his birth. Learned writers have placed it in every month of the year. "The Egyptians placed it in January—Wagenseil, in February—Bochart, in March—some, mentioned by Clemens Alexandrinus, in April—others, in May. Ephiphanius speaks of some who placed it in June, and of others who supposed it to have been in July. Wagenseil, who was not sure of February, fixed it probably in August; Lightfoot, on the 15th of September; Scaliger, Casaubon, and Calvisius, in October; others, in November—but the Latin Church, supreme in power, and infallible in judgment (in its own estimation), placed it on the 25th day of December, the very day on which the ancient Romans celebrated the feast of their goddess Bruma." Jesus was born while the shepherds were watching their flocks in the open fields by night, which would throw the event somewhere between the early springtime and the first of October. This is a bit hard on Christmas, but it is no harder on it than Christmas has been on the Church and the world. Facts are stubborn things, but they must be respected. Personally, I believe that God has purposely hidden the day and the month of Christ's birth from the Church to prevent idolatry. The apostle was afraid of the Galatians because they "observed days, and months, and times, and years."

The battleground between Historic Christianity and Modernism is the virgin birth of Jesus. There are many phases of this fight, but they all point to that one thing. The controversy may be about the supernatural, but its animus is to destroy faith in his supernatural birth, and so get rid of his Deity. This denial of the supernatural is a many-sided thing. Its aim is to make way for evolution, and thereby destroy all faith in the inspiration of the Scriptures, the divine creation of man, and his fall into sin. If this can be done, there will be no need for an atonement through the blood of the crucified Christ. First and last the real purpose of the entire controversy is to get rid of the Deity of our Lord. If that could be done, man would in no sense be amenable to an uninspired Bible, conscience would be a dead letter, and the human race would be at liberty to work out its own destiny according to its own desires without let or hindrance. That would be a woeful state of affairs for our sin-cursed world.

It is common to hear men who

boast of great learning declare that the results of modern scholarship have made it impossible for well informed men to believe in the virgin birth. The statement does not smack of genuine scholarship, but of blatant boasting. But it is hardly possible that real learning will die with these self-constituted boasters. The truth is, that the weight of scholarship has ever been, and is now, on the side of Historic Christianity. Christianity has stood too long and too well to be pushed out of court by modern boasters. It rests upon the Deity of Jesus Christ; but without a virgin birth, he cannot be divine. The entire superstructure of our holy religion comes back to the babe in the manger. Were he not God, we would be of all men most miserable, but since he is God, our hope is secure for eternity.

The Lesson Proper.—7. And she brought forth her firstborn son.—In the Douay Version much effort has been expended in trying to make readers believe that Mary never bore any more children after the birth of our Lord, but that she remained a perpetual virgin, as though it would have been a detraction from her womanly purity to become the mother of other children. According to the Scriptures Jesus did have brothers and sisters after the flesh; nor will the statement that they were the children of Joseph by a former wife satisfy the teachings of the Book. Of course, there could be no purpose in such wild statements, except to make Mary an object of worship. Wrapped him in swaddling clothes.—There is no evidence to prove the oft-repeated statement that Mary wrapped her babe in such clothes as were used to rub down animals. He was simply wrapped in some sort of infant clothing. Manger does not necessarily mean a trough in which animals were fed, but the entire stable. There was no room for them in the inn.—The inn was a sort of cheap hotel which, because of the many guests during the time of the taxing, was overrun. It is not certain where Jesus was born; but it was probably in some private home, as such homes frequently had an apartment for animals. As every place seems to have been crowded at the time, it is possible that Joseph and Mary may have quartered themselves for the night in such a place as this. He may have been born in such an apartment of the inn; but the record does not so indicate. Possibly God was specially hiding the place to keep foolish people from idolatry.

8. Shepherds abiding in the field, keeping watch over their flock by night.—In our introductory notes we called attention to the fact that the shepherds were out with their flocks at night only during the summer, and that our Lord must have been born at this season of the year.

9. The angel of the Lord came upon them.—It may seem strange that such an announcement should have been made to a group of humble shepherds, instead of to the great of the land; but God does not estimate men as we do. He hides many sacred

things from the worldly wise and prudent, and reveals them unto babes. His glory crowns the humble, for so it seems good in his sight.

10. Fear not.—God has no desire that his faithful children should fear. The angel is to bring to them "good tidings of great joy"—news of salvation through the merit of the newly born Savior of the world.

11. Born this day in the city of David a Savior, which is Christ the Lord.—It was not necessary for Mary to go to Bethlehem, but the prophet had said that he must come out of Bethlehem, and she must make the journey in order that the Word of God might stand. Christ the Lord.—The apostles made no question against the Deity of Jesus. To them he was God.

14. Glory to God in the highest, and on earth peace, good will toward men.—The latter half of this sentence gives some trouble. The sense seems to be there will be peace among men of good will, because they are saved from sin. Salvation must make men love one another, if it saves from sin, and it must enable men to exercise good will towards one another, and to live in peace. I would hesitate to call anything less salvation from sin.

The remainder of the lesson, perhaps, will be understood without special comment. It is interesting to see the joy of those simple shepherds over the gracious revelation that the angel of the Lord had brought to them. They had little that men prize, but were poor men who were limited in intelligence, nor had they much standing in society. The learned scribe and the proud Pharisee would have passed them by in scorn. O, they were just some of the common stock of humanity. Men judge by outward appearance, but God looketh on the heart. It is ever thus: God is revealing his best things to simple-minded, pure souls. Education, human learning, is a good thing when it keeps out of God's way; but it becomes a very hurtful thing when it shuts him out of the soul. There is nothing that more completely closes the human heart to God than the pride of learning. One should be careful to gain all the knowledge he can, but be more careful to lean solely upon God.

"Flirting With the Devil" is the title of a book on the movies and other amusements, by Rev. Jack Linn. You should have this and circulate it. The movie is a menace and this book is giving some unvarnished facts to combat the evil. Price 25 cents. Order from Pentecostal Publishing Co., Louisville, Ky.

WANTED—A sanctified woman for matron—El Paso Home for Girls. One experienced in rescue work preferred. Write Mrs. Della Ford Bateson, Sec., 1119 N. Virginia St., El Paso, Texas.

ATTENTION!

In writing, of Sister De Weerd's booklet I failed to say that she has two booklets, one "The Last Mile of the Way," an account of Brother De Weerd's home-going, and "Comfort in Sorrow," telling of her experience since he left her. You may secure a copy of either book by sending 25c to Mrs. F. W. DeWeerd, Fairmount, Ind.

Gospel Tents

Smith Manufacturing Company,
DALTON, GA.
22 Years in Business.

SEBRING, Ohio Camp Meeting JULY 18-28

Workers: Revs. Jos. H. Smith, C. W. Ruth, T. M. Anderson, John Paul, Jean Kincaid Smith, Stella McNutt, Hamp Sewell. For information, address Will Murphy, Sebring, Ohio. Splendid accommodations on grounds.

FULL GOSPEL CAMP MEETING.

Easton, Md., July 4th to 14th, 1924, at the camp ground a quarter of a mile from Easton on the Matthews-town Road.

Workers: Rev. William H. Vickers, Rev. C. S. Hope, Rev. P. F. Bean and wife, assisted by other District workers.

Music: Misses Mamie Parker, Winford Mears, Maud Short, Nellie Holden, Mary Garrett, and a number of young people of the District.

We are looking for a great camp this year, and insist that the people of God come up with the Lord against the powers of darkness that is coming upon us. We do not believe we could secure better workers anywhere than we have. These laborers have been owned and blessed of God in the salvation and sanctification of many souls.

Board and Lodging: For the entire camp, \$6.00. By the day, \$1.00. Breakfast, 30c. Dinner, 40c. Supper, 30c. All ordained ministers and wives entertained free.

Services: Beginning July 4th at 7:30 P. M., each day through the camp as follows: 6 o'clock, prayer; 9:30, praise; 10:30, preaching; 1:30, children's service; 2:30, praise, followed by preaching; 7:30, praise, followed by preaching. Thursday will be Missionary Day. No brakeman needed. The Holy Ghost to be in charge.

Information regarding camp can be had by writing H. P. Adams, Secretary, Trappe, Md., or H. E. Davis, Treasurer, Easton, Md.

NOTICE!

The Herald family is asked to pray for Rev. A. S. Clark, pastor M. E. Church, Goddard, Kan. Bro. Clark has given 25 years to the cause of God and holiness. He has great faith in God, but his body is very weak. He is known far and wide and his many friends are asked to make special prayer for his recovery.

William D. Gray.

The Blue Solo Book by Rev. Jack Linn and wife is their last book of songs. Truly they are "going over the top." You will want one of this clever booklet. Price 35 cents. Order from Pentecostal Publishing Co., Louisville, Ky.

EVANGELISTIC AND PERSONAL.

The annual camp meeting of the Dakota Conference of the Wesleyan Methodist Church is now being held at Aberdeen, S. D., continuing until June 29. Rev. John Clemens, Rev. G. E. Ellis and other workers will be present to bring the messages. The new camp ground is located one mile east of the city on the Yellow Stone Trail.

A. H. Alexander, Monticello, Ky., feels called of the Lord to preach the gospel and is ready to respond to any one desiring his services as worker in revival meetings.

Revs. C. F. Wimberly, D.D., Raymond Browning and Clovis G. Chappell, are the preachers at Camp Free, Aug. 3-12, held at Connelly Springs, N. C. Good music has been provided and the attendance is expected to be very large. Preachers will get their meals free, others for \$1.00 per day. Sleeping quarters can be secured and reserved for all who will notify Rev. Jim Green, Mocksville, N. C.

The camp meeting at Ebenezer, La., will be held July 4-14. Rev. J. E. Gaar will have charge, assisted by local help. A. J. Martin will have charge of the music. All are invited to attend. Boarding house will be provided; reasonable rates for board, and cottages furnished free by furnishing bedding. For information write T. H. Hoffpauir, Estherwood, La.

Owing to a change of date Rev. James V. Reid has from August 1-10 open which he would be glad to give a camp meeting, preferably in the south. He may be reached by letter or telegram, 3233 Hemphill St., Ft. Worth, Tex.

Miss Lucile Franks, 725½ E. Harry St., Wichita, Kan., a young lady who graduated from Asbury College this year, is available for children's and young people's worker. She is also a good soloist and chorus director and would make an all-round worker in a meeting. We trust our pastors who need evangelistic help will give Miss Franks a trial.

The camp meeting at Epworth Church, two miles from Murphysboro, Ill., will be held July 6-16, Rev. Andrew Johnson chief evangelist, assisted by pastors of the district. They plan to build a tabernacle, either for the dining hall or services, and will have tents to accommodate the campers at a nominal cost. If you wish a tent or other information, write to Worley Atkins, Murphysboro, Ill. Those who have subscribed toward buying ground or building may remit to Brother Atkins.

Rev. H. E. Copeland, 1237 N. Kings Highway, St. Louis, Mo., has an open date from July 8-25. Those desiring a splendid helper for a meeting or camp would do well to take advantage of this open date.

Rev. George Bennard, one of our most successful evangelists, has an open date, August 28-Sept. 7, that he can give some church or camp in the middle west. Let those in search of good help avail themselves of the ser-

vices of this faithful worker, whose home address is Hermosa Beach, Cal.

Lois Gregory, a recent graduate of Asbury College, is a young people's worker and evangelist. She can work either in camp meetings or assisting pastors in special meetings. She can hold children's meetings or give Bible and missionary addresses in the afternoon while holding evangelistic services in the evening. Address her Wilmore, Ky.

MOSSER-ROUGHTON.

Miss Easter Bell Mosser and Mr. W. H. Roughton, both graduates this year from Asbury College, were married at the Methodist Church here on last Wednesday evening at eight o'clock by Dr. H. C. Morrison. The altar was beautifully decorated with flowers and lighted with candles. The maid of honor was Miss Esther Brown, attendants were Misses Helen Briggs and Eula Carlson and Messrs. L. E. Otter, George Keeler and C. O. Dorn, all of Asbury College.

The bride's home is in Milton, Ky. Mr. Roughton's home is in Georgia, for where the happy couple left after the ceremony.

SAM THE METHODIST IN YUGO SLAVIA.

Just a few lines to let you know that I am still alive and having a good time in the Lord. I am in a revival meeting now, and souls are getting saved by the hundreds. I never had such a revival in all my ministry; these poor souls sure want God to save them. Last Sunday I preached all day; they would not let me stop. I am so glad that the Holy Ghost is working in the hearts of these people. We don't have night services because we have no light so that the people can see each other, but we are having all day services every day. While I don't have hardly anything to eat, I feel good in my soul when I see souls get saved, and the glory come down from heaven. Amen.

Conditions in this country are bad; people are hungry, and almost naked. I never thought I would find conditions like these, and there is but little hope of getting better. During the war the Austrian government took everything that these people had, even church bells out of their churches, and if it had not been for America these people in this section of Yugo Slavia would have starved, but thank God for America that was able to help. Little children are singing songs and praising America for saving their lives during the world war. I hope that our Methodist Church will send food to feed these people. By the help of God, I will give all my time from this time on to the missionary cause. I hope God will forgive our church for not doing more for these people. Just think that last year they only gave \$20,000 for the whole nation. Our church never had better chance to work for God and win souls for Christ than they have now in this country. Rome has lost all power that she ever had, and there is no hope of her ever coming back to rule these people. They are trying, of course, but they will fail. Poor Serbia knows what Rome did for her in

Indian Spring, Ga., Holiness Camp Meeting

The Thirty-Fifth Annual of the Indian Spring, (Ga.) Holiness Camp Meeting will be held August 7-17, including the second and third Sundays of the month.

The leaders for this year are Revs. John Paul and C. H. Babcock. The Mackey Sisters will be at their first visit to the Camp. Rev. C. M. Dunaway will reach the camp on Tuesday and remain to the end. Music will be led by Hamp Sewell, assisted by a large choir. The usual large attendance of pastors is expected.

Several important improvements have been made during the year. One is the return to the plan for having no services, or meetings on the grounds except for the advance of the "Second Blessing Properly So Called." Other and good meetings have for three years been held either just preceding or just following the Holiness Camp Meeting. The Young People's Missionary Conferences, in every case most successful as such, can be, and are being held elsewhere in the Church. The Lost Holiness Doctrine, our peculiar emphasis at the Holiness Camp Ground, has no other place of emphasis, and God has blessed us most when we made a single emphasis of this where a place has been dedicated for it.

In the new beginning (a sort of "second rise" of the Holiness Movement in our state) valuable improvements have this year been made on the grounds. The seats in the Tabernacle have been replaced with good pews on a bowled and cemented floor, all costing nearly four thousand dollars. Some who have been kept from attending for several years, and who are among the oldest tenters on the camp ground will, in God's Providence be back again.

The hotel will be run as before for good feeding and for the forwarding of the one work done there.

Effort is being made to have Rev. Waskom Pickett and Rev. E. Stanley Jones, Missionaries to India and graduates from Asbury, bring some of the inspiration to us which they brought to the General Conference of the M. E. Church, and then to the Commencement of their Alma Mater.

G. W. MATTHEWS, Pres. of Board of Directors.

1914, when Serbia refused to give up her religion. There are different stories here than what we get in our newspapers in America. I shall not be able to stay here very long because I have no money. I bought five hundred dollars worth of Bibles, and have done all that I can to buy some clothes for these little children who lost their fathers in the war. I would to God that I could spend all summer in this country, but I will only visit a few places after I close this revival meeting here.

I hope to return to this country again in the near future. All these people love me. After I got off the train I had to go 150 miles by wagon; two policemen went with me. We had to go over some big mountains and there are some robbers in those mountains who rob every one that comes through there, so when they found out that I was from America they said we will go with you and see that you pass over the mountains safe. I am so glad that I belong to God and America. I never have loved America like I do now. I have Old Glory with me all the time.

Yours in his service,

S. E. Polovina.

(Sam the Methodist).

Note.—This letter came too late to be read to the students of Asbury College with whom Sam the Methodist spent a Sunday before sailing for Yugo Slavia. We pass it on to The Herald family with request that they remember him in his great revival work among his own people who never heard the gospel from human lips before because of the darkness in which they have been held by Rome. Dr. Ridout will be glad to give information about Sam's movements to any persons who write him.

GREGORY, ARKANSAS.

There is a very interesting article in this week's issue of The Herald, "What I Learned," by W. M. Zimmerman. And because it reminds me of a peculiar experience I encountered a few weeks ago, I beg leave to relate it here.

I was preaching to a splendidly attentive audience in one of the churches of which I am pastor, at my regu-

lar Sunday evening appointment. My message was intentionally evangelistic. I had sought the convicting and converting power of the Holy Spirit to use His servant as he saw fit in all the services, but especially this one. I went into the pulpit feeling that I was not alone, and as I spoke the atmosphere seemed to be charged with the presence of the Holy Spirit. I came to the close of a very short sermon. (I seldom speak longer than thirty minutes). It was time to give the invitation. I cannot account for it other than the very presence of the Holy Spirit for as I looked into the faces of my congregation I saw there the evidence of such conviction as it has been my privilege to witness only a few times in my life. I glanced toward my choir leader; he signaled that he was ready with a song, and then it occurred to me that the sermon had been unusually short. At that moment I remembered a very touching incident that (as I thought) would just suit this occasion, lengthen the sermon a little, and finish up beautifully. Right there is where I learned something. It took about two minutes to relate the story, and it was in keeping with the sermon, but, as I finished, the entire audience as one individual heaved a sigh and settled down in their seats and I felt strangely alone. I had grieved the Holy Spirit and he was gone and I knew it. I did the only sensible thing I knew to do. I omitted the invitation entirely, closed the service, and hastened to a place alone where I could fall on my face, bathe his feet with bitter tears of repentance, die out to self, and learn to follow the guidance of the Holy Spirit. Brethren, I am persuaded that the Holy Spirit will use us if we let him, but we cannot use him. Let us surrender ourselves so completely to him that we will be willing to seek souls at the expense of many sermons, if need be, and then our sermons will be a means to an end and will accomplish much and lasting good through him. The Holy Spirit goes before and prepares the way, is present with and working through us, therefore, he knows better than we. Let us follow him.

Yours in the Master's service,

I. R. Davis.

EVANGELISTS' SLATES

ADAMS, E. T.

Graham, Ky., July 18-27.
Home address, Wilmore, Ky.

ANDERSON, T. M.

Akron, Ohio, June 27-July 6.
Omaha, Neb., July 11-20.
Sebring, Ohio, July 22-27.

ASBURY COLLEGE GOSPEL TEAM.

Ermy, Phillips, Burlington, Furman.
Conesville, Ohio, July 1-13.
Carmichael, Pa., July 16-27.
Mansfield, Ohio, July 29-Aug. 10.

ATKINSON, THELMA.

(Singing Evangelist.)
Letts, Ind., July 4-14.
Home address, Taylor University, Up land, Ind.

AYCOCK, JARRETTE AND DELL.

Cleveland, Ohio, June 18-July 13.
Home address 2109 Troost Ave., Kansas City, Mo.

BALSMEIER, A. F. AND LEONORA T.

Pittsburgh, Kan., June 20-July 6.
Granfield, Okla., July 12-27.
Wellington, Kan., July 28-Aug. 10.
Home address, 12 Taylor, Topeka, Kan.

BEIRNES, GEORGE.

Springfield, Mo., July 10-27.
Open date, August.

BENNARD, GEO.

Drakesville, Ia., June 26-July 6.
Pittsford, Mich., July 10-27.
Home address, Hermosa Beach, Cal.

BROWN, C. C.

Maceo, Ky., July 25-Aug. 3.
Wheeling, Ind., Aug. 8-17.
Home address, Kingswood, Ky.

BROWNING, RAYMOND.

Connells Springs, N. C., Aug. 1-10.
Hendersonton, N. C., Aug. 14-24.

BRYAN, GERALD F.

Arcanum, Ohio, June 27-July 6.
Inez, Ky., Sept. 4-14.
Home address, Normal, Ky.

CAIN, W. H.

Klondyke, Tex., July 17-27.
Daniel, Tex., July 31-Aug. 10.
Wichita, Kan., Aug. 14-24.

CALEY, ALLAN W.

Open date, June 29-July 13.
Brown's Chapel, Ky., July 14-27.

CANADAY, FRED.

Ferndale, Wash., July 24-Aug. 4.
Yakima, Wash., Sept. 7-21.

CLARK, C. S.

Yale, Okla., July 6-20.
Home address, 808 Ash, Guthrie, Okla.

COLEMAN, PAUL.

Terre Haute, Ind., July 9-21.
Harmony, N. C., Aug. 6-18.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Open date, July.
Permanent address, 1917 Cephas Ave., Nashville, Tenn.

CONLEY, PROF. C. C.

(Song Evangelist.)
Phillipsburg, Ohio, July 6-20.
Home address, 586 1/2 North Howard St., Akron, Ohio.

CRAMOND, PROF. C. C. AND MARGARET

(Singer and Evangelist.)
Monroe, Mich., June 18-July 13.
Millersburg, Ohio, July 31-Aug. 10.
Home address, 816 Annapolis St., Lansing, Michigan.

COX, F. W.

Caro, Mich., June 27-July 6.
Millersburg, O., July 31-Aug. 10.
Open dates, June 5-25, July 9-29, Aug. 15-31.

CROCKERSON, H. N.

Rush, Ky., July 6-20.
Brown Co., Ind., camp, July 26-Aug. 10.
Inez, Ky., Sept. 4-16.
Kingswood, Ky., Sept. 16-19.

DONOVAN, JACK.

Millville, N. J., July 2-28.
Glassboro, N. J., Aug. 2-17.
Home address, 622 W. Main, Thornstown, Indiana.

DUNAWAY, C. M.

Millport, Ala., July 6-20.
Simpson Park, Mich., July 25-Aug. 3.
Eaton Rapids, Mich., Aug. 4-10.
Indian Springs, Ga., Aug. 12-18.
Sandy Lake, Pa., Aug. 18-25.
Fig. N. C., Aug. 29-Sept. 7.
Home address, 216 N. Candler St., Decatur, Ga.

DUNKUM, W. B. AND WIFE.

Bloomfield, Ind., July 6-20.
Franklin, Pa., July 22-Aug. 10.
Home address, 1353 Hemlock St., Louisville, Ky.

EDEN, THOS. F. AND ETHEL.

Audubon, N. J., June 23-July 3.
Taylor, Tex., July 13-27.

EITELGEORGE, PROF. W. J.

New Albany, Ind., July 6-20.
West Virginia camp, Aug. 15-24.

ELLIS, W. E.

Florence, Ala., June 19-July 6.
Dora, Ala., July 7-20.

ELLIS, G. EDWIN.

Fayette, Iowa, July 17-
Home address, University Park, Ia.

ELSNER, THEO. AND WIFE.

Endicott, N. Y., June 12-30.
Reading, Pa., July 17-28.
Cleveland, Ohio, July 30-Aug. 10.

FLEMING, JOHN.

Muncie, Ind., July 4-14.
Ashtabula, Ohio, July 25-Aug. 3.
Rausey, Ind., Aug. 8-12.
Holland, Mich., Aug. 21-31.
Home address, 317 Holt St., Ashland, Ky.

FLEMING, BONA.

Maryville, N. B., June 27-July 6.
Malden, Me., July 10-20.

FLANNERY, B. T.

Chandler, N. Dak., June 27-July 6.
Crandon, Wis., July 10-Aug. 3.
Bowersville, O., Aug. 7-17.
California, Ky., Aug. 15-24.
Home address, Rt. 2, Clam Falls, Wis.

FUGETT, C. B. AND WIFE.

Bluffton, Ind., July 10-20.
Irouton, Ohio, July 25-Aug. 3.
Lyon, Ind., August 10-24.
Huntington, W. Va., Aug. 30-Sept. 14.
Home address, Normal, Ky.

GAAR, J. E.

Crowley, La., July 4-13.
Mansfield, Ark., July 17-27.
Home address, Des Moines, Ia., Box 489.

GADDIS, TILDEN H.

Denver, Colo., July 4-13.
Defiance, Ohio, July 18-August 3.
Home address, 3806 Isabella Ave., Cincinnati, Ohio.

GILLEY, W. R.

Clinton, Ind., June 10-July 6.
Murphysboro, Ill., July 10-27.
Buckhart, Mo., Aug. 13-31.
Home address, Olivet, Ill.

GLASCOCK, J. L.

St. Louis, Mo., June 29-July 13.
Le Claire, Iowa, July 14-27.
Robinson, Maine, Aug. 1-10.
Dryden, Mich., Aug. 13-24.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

Meadville, Pa., July 1-22.
Erie, Pa., July 26-Aug. 17.

GREEN, JIM H.

Mocksville, N. C., June 15-July 20.
Camp Free, N. C., Aug. 1-12.
Mocksville, N. C.

GUINN, H. M. EVANGELISTIC PARTY.

Sulphur Springs, Ark., June 29-July 8.
Open date, July 8-24.

HEWSON, JOHN E.

West Port, Ind., July 4-14.
Kittanning, Pa., July 18-28.
Bluffton, Ind., July 13-Aug. 10.
Hartselle, Ala., Aug. 14-24.
Circleville, Ohio, Aug. 25-31.
Knoxville, Iowa, Sept. 4-16.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HILL, WILL EVANGELISTIC PARTY.

Hillsboro, Ga., July 1-18.
Kennedy, Ala., July 20-31.
Home address, Atlanta, Ga.

HODGIN, DANIEL G.

Indianapolis, Ind., June 25-July 13.

HOLLENBACK, ROY L.

Economy, Ind., July 3-13.

HORSLEY, OTTO.

Hammond, Kan., June 19-July 3.
Fulton, Kan., July 6-27.
Longview, Ill., Aug. 3-24.
Home address, 206 N. Court St., Marion, Ohio.

HUFF, WM. H.

Mountain Lake Park, Md., July 3-13.
Ames, Iowa, July 15-20.
Des Moines, Iowa, July 25-Aug. 3.

HUNT, JOHN J.

Manville, Ill., June 22-July 6.
Muskegon, Mich., July 9-23.
Bozette City, Mich., July 24-Aug. 3.
Home address, Media, Pa.

IRICK, ALLIE AND EMMA.

Burkhardt, Tex., July 4-14.
Goddard, Ky., July 17-27.
Clyde, Tex., August 1-10.
Bonnie, Ill., Aug. 15-25.
Bowie, Texas, Aug. 29-Sept. 8.
Sheridan, Wyo., Sept. 12-25.
Home address, Pilot Point, Texas.

JOHNSTON, A. H. AND WIFE.

Akron, Ohio, June 27-July 6.
Open date, July 10-20.
Home address, 800 Princeton St., Akron, Ohio.

JOHNSON, LEO. M.

July open dates.
Moers, N. Y., August 1-8.

JOHNSON, ANDREW.

Gordon, Neb., June 27-July 4.
Murphysboro, Ill., July 6-16.
Long Island, N. Y., July 17-27.

KENNEDY, ROBERT J.

Flaton, Texas, June 23-July 6.
Lancaster, Tex., July 13-27.
Home address, Dallas, Tex., Sta. A.

KENNER, ALEXANDER.

Tollesboro, Ky., July 1-14.
Louisia, Ky., July 15-28.
Open dates, August.
Home address, Wilmore, Ky.

KEYS, CLIFFORD.

Columbus, Ohio, June 17-29.
Kingston, Mich., July 1-20.

KIEFER, R. J.

Mannington, W. Va., June 24-July 13.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

KINSEY, W. C. AND WIFE.

(Song Evangelists.)
Arcanum, Ohio, June 22-July 6.
Huntington, W. Va., July 10-20.
Open—August.
Home address, Richmond, Ind., 252 S. W. 2nd St.,

KRAHL, MARITHA.

(Song Leader, Children's and Young People's Worker.)
Coyte, Okla., June 15-29.
Yale, Okla., July 6-20.
Home address, 809 E. 9th St., Oklahoma City, Okla.

LAMB, JOHN E.

Open dates for July and August.
Address Wilmore, Ky.

LANCASTERE, C. H.

Open June 22-July 13.
Home address, Jasper, Ala.

LEWIS, RAYMOND C.

Marion, Ind., June 29-July 13.
Home address, Van Wert, Ohio.

LEWIS, M. E.

Cherry Valley, Ill., July 17-27.
Osborne, Kan., July 31-Aug. 10.
Dallas, Pa., August 15-25.
Home address, 421 So. 16th St., Terre Haute, Ind.

LEWIS, M. V.

(Song Evangelist.)
Belmont, N. C., June 30-July 13.
Open date, July 14-27.
Scottsville, Tex., July 31-Aug. 10.

LOVELESS, W. W.

Bradford, Pa., June 19-July 27.
Warren, Pa., July 29-Aug. 17.
Home address, London, Ohio.

LYTLE, W. E.

Open dates, July 1-August 21.
Home address, Troy, Ohio.

LUDWIG, THEO. AND MINNIE E.

Chicago, Ill., July 13-27.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MCBRIDE, J. R.

Trenton, N. J., June 24-July 8.
Cooperdale, Ohio, July 9-23.

MACCLINTOCK, J. A.

Wilmore, Ky., June 29-July 13.
Callis Grove Camp, July 30-Aug. 10.
Bowersville, Ohio, August 11-17.
Open, August 18-31.
Home address, Richmond, Ky.

MCALL, F. P.

Bishop, Ga., July 27-August 10.

MCCORD, W. W.

Clover, S. C., June 18-29.
Birmingham, Ala., June 30-July 13.
Sale City, Ga., July 17-27.
Laport City, Iowa, July 30-Aug. 17.
Kearney, Neb., Aug. 21-31.
Altavista, Va., Sept. 10-21.
Brevard, N. C., Sept. 22-Oct. 5.

MACKAY SISTERS.

Pittsburgh, Pa., July 7-21.

MARVIN, V. R.

Hugo, Colo., June 4-22.
LaJunta, Colo., June 25-July 13.
Home address, 537 S. St. Clair St., Wichita, Kan.

MILLER, L. J.

Asheboro, N. C., June 8-29.
Mt. Lake Park, Md., July 3-13.
Collins, Miss., July 20-Aug. 3.

MINGLEDORFF, O. G.

Gordon, Neb., June 24-July 6.
Nashville, Tenn., July 17-August 3.
Home address, Wilmore, Ky.

MOLL, EARL B.

De Soto, Miss., July 2-11.

MONROE, GEORGE A. AND EFFIE.

Monroe, Ind., July 3-13.
Bryantburg, Ind., Aug. 22-31.
Home address, 1204 Corner Ave., Indianapolis, Ind.

MORRIS, ESSIE.

Greenbrier, Tenn., July 13-30.

MORROW, HARRY.

Manville, Ill., June 30-July 6.
Open date, July 7-23.
Home address, 424 S. Scoville Ave., Oak Park, Ill.

OWEN, G. F. AND BYRDIE.

Kirk, Tex., June 27-July 5.
Arlington, Tex., July 13-27.
Cisco, Tex., August 1-17.

PAUL, JOHN.

Red Rock, Minn., June 26-July 6.
Mt. Lake Park, Md., July 8-13.
Sebring, Ohio, July 13-28.

PAUL, MARSHALL.

Springfield, Ohio, June 15-July 6.
Forgys, Ohio, July 17-27.
Home address, 206 Church St., New Carlisle, Ohio.

POLLOCK, G. S. AND WIFE.

Indianapolis, N. J., June 27-July 6.
Aura, N. J., July 17-27.
Mt. Vernon, Va., July 31-Aug. 10.
Home address, Wilmore, Ky.

REDMON, J. E. AND ADA.

Caro, Mich., June 26-July 20.
Whitcomb, Ind., July 26-Aug. 10.
Carthage, Ky., Aug. 15-24.
Milltown, Ind., Oct. 5-26.
Elmdale, Mich., Nov. 2-23.

REID, JAMES V.

Ozark, Ala., June 22-July 6.
Brandon, Tex., July 13-27.
Pleasant Hill, La., Aug. 15-24.
Home address, 3233 Hemphill St., Ft. Worth, Texas.

RIDOUT, GEORGE W.

Corinth, Ky., June 29-July 13.
Douglass, Mass., July 18-28.
Open date, August 1-11.
Portage, Ohio, Aug. 14-24.
Dyer, Tenn., Aug. 28-Sept. 8.
Permanent address, Wilmore, Ky.

RICH, N. W.

Yakima, Wash., July 26-July 13.
Culver, Ore., July 15-27.

RINEBARGER, C. C.

Grand Rapids, Mich., May 25-June 8.
Los Angeles, Cal., July 28-Aug. 6.
Douglass, Mass., July 18-27.

ROBERTS, T. P.

Jonesville, Ky., June 25-July 16.
Dayton, Ohio, July 17-27.
Bowersville, Ohio, July 30-Aug. 17.
Home address, Wilmore, Ky.

RUTH, C. W.

Ridgeview Park, Pa., June 27-July 2.
Old Orchard, Maine, July 4-13.
Sebring, Ohio, July 18-27.

SCHELL, J. L.

Kenon, Ohio, July 10-20.
Peoli, Ohio, July 25-Aug. 12.
Circleville, Ohio, Aug. 20-31.
Home address, 1305 Dayton Ave., Springfield, Ohio.

SHANK, MR. AND MRS. R. A.

Marion, Ohio, June 15-29.
Fort Wayne, Ind., July 4-20.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHELHAMER, E. E.

Syracuse, N. Y., July 3-13.
Harrisburg, Pa., July 15-24.
Portsmouth, R. I., July 25-Aug. 3.

SLATER CHAS. L. AND WIFE.

Menden, Ohio, June 26-July 6.
Campo, Colo., July 18-27.
Ellwood, Ind., June 10-22.

SMITH, JAMES M.

Monticello, Miss., July 6-18.
Webb, Miss., July 20-August 3.
Hattiesburg, Miss., Box 772.

TARVIN, E. C.

Augusta, Ky., July.
Danville, Ky., August.
Home address, California, Ky.

TAYLOR, JENKINS EVANGELISTIC PARTY.

Johnston, S. C., June 29-July 11.
Home address, Bareburg, S. C.

THOMAS, JOHN.

Livermore Falls, Me., June 22-July 8.
Old Orchard, Me., July 4-13.
Permanent address, Wilmore, Ky.

VANDERSALL, W. A.

Holgate, Ohio, July 6-27.
Permanent address, Findlay, Ohio.

VAYHINGER, M.

Graysville, Ind., June 22-July 6.
Pleasantville, Ind., July 15-Aug. 3.
Sherman, Ill., August 7-17.
Burns City, Ind., August 21-Sept. 7.

WATTS, E. E.

Ferry, Mich., June 25-July 13.
Home address, Sandy Lake, Pa.

WELLS, KENNETH AND EUNICE.

Mt. Lake Park, Md., July 3-13.
Blackwell, Okla., July 17-27.
Romeo, Mich., August 1-10.

WIBEL, L. F.

DeSoto, Ind., July 4-27.
Open date, August.
Home address, 317 So. Bennett St., Bluffton, Ind.

WILLIAMS, J. E.

Freeport, Mich., June 15-29.
Waterloo, Ia., July 4-14.

WILLIAMS, STEPHEN B.
M. P. District Campaign, July 17-30.
Pollock, La., July 1-13.
Home address, Monroe, La.

WIREMAN, C. L.
New Boston, Ohio, July 8-20.
East Point, Ky., Aug. 7-24.
Oil Springs, Ky., Aug. 25-Sept. 7.
Home address, 17 West 4th St., Covington, Ky.

TATES, W. B.
Red Rock, Minn., June 26-July 6.
Omaha, Neb., July 8-10.
Ames, Iowa, July 11-20.
Des Moines, Iowa, July 24-Aug. 8.
Camp Sychar, Ohio, Aug. 7-17.
Lake Arthur, La., Aug. 27-31.
Greenville, Tenn., Sept. 8-21.

YOUNG, ROBERT A.
Chandler, N. Dak., June 27-July 6.
Address, Wilmore, Ky., or 17 Monongalia St., Charleston W. Va.

CAMP MEETING CALENDAR

ALABAMA.

Twenty-third Annual Camp Meeting, Hartselle, Ala., August 1-24. Workers: Revs. J. E. Hewson and V. A. Wood. Mr. and Mrs. Pollock in charge of music. L. O. Waldsmith, Secretary.

GEORGIA.

Sale City Holiness Camp Meeting, Sale City, Ga., July 17-27. Workers: Rev. P. T. Baker, Rev. John A. Wood and Rev. W. W. McCord. Rev. H. T. Roddy and wife in charge of singing.
Thirty-Fifth Annual Camp Meeting, Indian Spring, Ga., August 7-17. Workers: Revs. John E. Paul, C. H. Babcock, The Mackey Sisters, Rev. C. M. Dunaway. Music in charge of Hamp Sewell. G. W. Matthews, President.

ILLINOIS.

Bonnie Camp Meeting, Bonnie, Ill., Aug. 15-25. Workers: Revs. Allie and Emma Irick, Rev. Elmer McKay, Rev. Etta Innis Shirley. Prof. John E. Moore, W. T. Lawson, Cor.-Sec., Box 229, Benton, Ill.
Beulah Park Holiness Association Camp Meeting, Eldorado, Ill., Aug. 28-Sept. 7. Workers: Revs. Charles H. Babcock, Joseph Owen, R. J. and wife, Rev. Mayro Bowles in charge of platform. Address J. M. Keasler, Secretary, Omaha, Ill.
Normal, Ill., Annual Camp Meeting, Central Illinois Holiness Association, August 22-31. Workers: Rev. J. B. McBride, Rev. Andrew Johnson, Rev. Frank Watkins, song leader. Revs. Della B. Stretch, children's leader. Address Mrs. Bertha C. Ashbrook, Tallula, Ill.
Charleston, Ill., Pilgrim Holiness Camp Meeting, July 18-27. Rev. R. G. Finch, evangelist. The preachers of the district are assist. Address Rev. W. M. Han, Charleston, Ill., or Rev. D. C. Shearer, 1201 Armstrong Ave., St. Louis, Mo.

INDIANA.

Graysville, Ind., Camp Meeting, June 22-July 6. Workers: Rev. M. Vayhinger, Ham Burton, song leader. Address Rev. T. B. Avery, Graysville, Ind.
Bluffton, Ind., Camp, July 31-Aug. 10. Workers: Rev. John E. Hewson, Rev. Wm. A. Ryland, song leader. Address Geo. L. Caps, Rt. 6, Box 108, Bluffton, Ind.
Frankfort, Ind., Camp Meeting, Pilgrim Holiness Church, August 8-17. Workers: Rev. W. B. Cox, G. Arnold Hodgkin, Missionaries, R. G. Finch, E. Davis, Gertrude Davis, C. D. Jester, music director. C. C. Mourer, Trombone player and singer. Address W. A. Frye, 1162 S. First St., Frankfort, Ind.
Decatur County Interdenominational Holiness Association Camp, July 4-13. Sam Hodson Grove, Near Letts, Ind. Workers: Rev. John Hewson, Miss Edith Dearmin, Miss Thelma Atkinson.
Bryantstown, Ind., Holiness Camp, Aug. 2-24. Workers: Rev. W. J. Crider, Rev. J. F. Woods, George and Effie Moore, Charles S. Clegg, Sec., Madison, Ind.

IOWA.

Des Moines, Ia., Annual Camp Meeting, Iowa State Holiness Association, July 25-August 3. Workers: Rev. Will H. Huff and Will Yates. Address Dr. C. Nysewander, 1154 W. 14th St., Des Moines, Ia.

KANSAS.

Thirty-fifth Annual Camp Meeting of the Kansas State Holiness Association, Beulah Park, Wichita, Kan., August 14-24. Workers: Rev. H. C. Morrison, Rev. Geo. B. Kulp, Rev. C. W. Ruth, Mrs. H. C. Morrison and Prof. Kenneth Wells and wife, W. R. Cain, Secretary, 515 So. Vine St., Wichita, Kan.
Annual Tabernacle Meeting in Eldorado, Kan., July 17-27. Workers: Rev. J. L. Brasher, D.D., Geo. D. Reep and wife. Address F. J. Unger, Rt. 2, Eldorado, Kan.

KENTUCKY.

Yelvington, Ky., Camp Meeting, July 25. C. B. Brown and daughter have charge. G. H. Baker, President.
Twenty-fifth Annual Camp Meeting, Alton, Ky., July 28-Aug. 10. Workers: Rev. C. E. Carnes, Rev. M. L. McGraw, Rev. Virgil Moore and Miss Cleo Flanagan in charge of music and singing. Address M. L. McGraw, Pres., Danville, Ky.
Graham Camp, Graham, Ky., July 18-27. Workers: Rev. E. T. Adams, Rev. Fielding T. Howard, Rufus Graham, Secretary, Hurricane, Ky., Camp Meeting, August 21. Workers: Rev. W. E. Lytle, Rev. Mack Harper, Brother Roney Martial. Address John W. Moore.
Callis Grove, Ky., Camp, July 30-Aug. 10. Workers: Rev. A. McClintock, F. T. Eden and sister, song leader. Mrs. A. E. Smith, pianist. I. H. Driskell, Secretary, Milton, Ky.

MARYLAND.

Seventeenth Annual Holiness Camp, Washington-Pennsylvania District, Church of the Nazarene, Copson Park, Leslie, Md.,

August 8-17. Workers: Evangelist J. C. Henson, J. N. Nielson and pastor of the district. Write W. D. Shelor, Lansdale, Pa.

MASSACHUSETTS.

Fourth Annual Camp Meeting New England District, Church of the Nazarene, North Reading, Mass., June 27-July 6. Workers: John M. Goodwin, D.D., H. F. Reynolds, D.D., Rev. F. C. Smith, will have charge of music and singing. Address E. T. French, 10 Story Ave., Lynn, Mass.

Douglas, Mass., Camp Meeting, July 18-28. Workers: Rev. C. H. Babcock, Rev. J. W. Goodwin, Rev. G. W. Ridout, Prof. C. C. Rinebarger, in charge of music and singing. Write Rev. N. J. Raison, 35 Chester St., Allston, Mass.

MICHIGAN.

Thirteenth Annual Session, Hopkins Holiness Camp Meeting, Hopkins, Mich., Aug. 21-31. Workers: Rev. J. D. Fleming, Rev. Chas. L. Slater, Rev. Bud Robinson, Rev. C. W. Butler, Mrs. Fred DeWeerd, Rev. Chas. Maurer, Miss Lillian Scott. Write Dr. L. R. Healey, Sec., Holland, Mich., Rt. 1.
Eaton Rapids, Mich., Camp Meeting, July 24-Aug. 3. Workers: John Paul, Jos. H. Smith, C. M. Dunaway, Bud Robinson, E. Stanley Jones, Blanche Shepard, Lloyd H. Nixon, Miss Fern C. Wheeler, Sec., Charlotte, Mich.
Simpson Park, Romeo, Mich., Camp, Aug. 1-10. Workers: Joseph H. Smith, C. M. Dunaway, Bud Robinson, Stella McNutt, Kenneth and Bunnie Wells, W. G. Nixon, President, 4839 Dailey Ave., Detroit, Mich. W. B. Weaver, Sec., 3832 Beviack Ave., Detroit, Mich.

MINNESOTA.

Red Rock Camp Meeting, Newport, Minn., June 26-July 6. Workers: Rev. John Paul, Rev. Thomas C. Henderson, Mrs. Iva D. Vennard, Wm. B. Yates, Mrs. E. O. Rice, Mrs. F. P. Atkins, Secretary, 1342 Brand St., St. Paul, Minn.

MISSOURI.

Deepwater, Mo., July 25-Aug. 4. Workers: Roy L. Hollenback, evangelist, and J. C. Reuder, Deepwater, Mo.
Alba, Mo., August 8-17. Workers: Roy L. Hollenback, evangelist. Address Miss Margaret Wilson, Alba, Mo.
Mt. Zion, (Ava), Mo., Annual Camp Meeting of the Ozark Holiness Association, August 7-17. Workers: G. A. Pegram, C. E. Woodson, A. J. Crumley, G. L. Evans. Address Elmer E. Dale, Route 1, Ava, Mo.

NEW JERSEY.

Glassboro, N. J., Holiness Camp Meeting, August 8-17. Workers: Rev. Jack Donovan, Rev. G. L. Helsby, Rev. R. W. Owen, wife, Rev. John Hankins, Rev. Raymond Perkins, wife, Write H. B. Marshall, Glassboro, N. J.
Aura Holiness Camp Meeting, Aura, N. J., July 18-27, inc. Workers: Rev. John F. Owen, Rev. and Mrs. G. S. Pollock, Miss Elizabeth R. Dilks, Secretary, Monroeville, N. J.
National Park Holiness Camp Meeting, National Park, N. J., August 1-10, inc. Workers: Rev. John F. Owen, Rev. John Norberry, Rev. Clara Boyd, Mrs. Elizabeth Comri, Miss Ruth E. Norberry, W. B. Woodrows, Secretaries, Collingswood, N. J.
Groveville Camp Meeting, Groveville, N. J., near Trenton, Aug. 15-24. Workers: Rev. A. L. Whitcomb, Mrs. Elizabeth Comri, Miss Ruth E. Norberry, Rev. Geo. Q. Hammel, Director, Danmora, N. J.
Local Preachers Holiness Camp Meeting, Delanco, N. J., August 29-Sept. 7, inc. Workers: Rev. Howard W. Sweeten, Mr. Bert W. Sparks, W. B. Woodrow, Secretary, Collingswood, N. J.

NEW YORK.

Moore's Camp Meeting, Moores, N. Y., July 25-Aug. 10. Workers: Rev. A. Babcock, A. L. Wetcom, Fred Suffield, John Scobie, Tillie Albright and others. Singing in charge of Mrs. Fred Suffield. Address Kenneth F. Fee, Secretary, Moores, N. Y.
Victory Grove, Schenectady, N. Y., June 28-July 6. Workers: Rev. G. Arnold Hodgkin, Capt. Chas. T. Potter and others. Alvin Young, in charge of singing. Alvin Young, Secretary, Northville, N. Y.
Camp Meeting, Prince Ave., Reput, L. I., N. Y., July 17-27. Workers: Rev. Arthur J. Drew Johnson, D.D., Rev. Frank Arthur. Music in charge of Taylor University Male Quartet. Send for information to H. J. Cornell, 109 Burling Ave., Flushing, L. I.
Bloomington, N. Y., Camp, August 8-17. Workers: Rev. G. J. Kunz, Rev. E. MacCabe Johnson, Evangelist and Mrs. Fred Suffield and others.
Richland, N. Y., Camp, August 24-Sept. 7. Workers: Rev. G. J. Kunz, Rev. C. W. Ruth, Rev. T. M. Anderson, Evangelist, Fred Suffield. Mrs. Fred Suffield in charge of music.
Seven Oaks Camp Meeting, Eastern New York Holiness Association, Stop 33 1/2, Troy, Schenectady Road, July 27-Aug. 10. Workers: Rev. Frank E. E. Arthur, Rev. Howard Sweeten, Rev. J. C. Long, song leader, Rev. Alvin Young, Pianist, Miss Pearl Simmons, Children leader, Miss Pearl Humphrey. Address, W. G. Kingsley, 1565 First Ave., Watervliet, N. Y.

NORTH CAROLINA.

Camp Free, Connelly Springs, N. C., Aug. 3-12. Workers: Rev. Raymond Browning, C. F. Wimberly and wife, Chapel. Address John Green, Mocksville, N. C.

OHIO.

Hollow Rock, Ohio, Camp, August 14-25. Workers: Rev. David Anderson, Rev. Bona Fleming, Rev. Theodore Elsner and wife, Prof. C. C. Rinebarger and wife, Miss May C. Gorsuch. Address, F. W. Poland, East Liverpool, Ohio.
Ohio Nazarene District Camp Meeting, Oak Park, Columbus, Ohio, July 24-Aug. 3. Workers: Rev. J. B. Chapman, D.D., Rev. C. R. Whitton, Rev. C. W. Ruth, Prof. Frank Watkins and wife in charge of music and singing. Rev. L. N. Fogg, 146 King Ave., Columbus, Ohio.
Sebring, Ohio, Camp, July 18-28. Workers: Jos. H. Smith, C. W. Ruth, T. M.

MOUNTAIN LAKE PARK HOLINESS CAMP MEETING Mountain Lake Park, Md.

Opens Thursday Evening, July 3-13, 1924

WORKERS

Dr. H. C. Morrison
Dr. John Paul
Dr. Will H. Huff
Dr. L. J. Miller

Rev. A. J. Dolbow
Rev. W. H. Ortlip
Rev. H. O. Teagarden
Miss Minnie Shay

Prof. and Mrs. Kenneth Wells.

Dr. Daniel Westfall, in charge
524 Penn Ave., Pittsburgh, Pa.

Write Dr. Daniel Westfall for reservations.

100 Preachers to be entertained FREE.

Pledges and membership dues should be forwarded at once to the Treasurer, Mr. J. P. Bohlander, Elizabeth, Pa.

JOHNSON'S FOOT SOAP

ON MARKET 50 YEARS

Borax Iodine & Bran

ACTS LIKE MAGIC

ON TIRED, TENDER, SMARTING,
SWOLLEN, SWEATY FEET

25 CENTS-ALL DRUGGISTS

Thomas Gill Soap Company 711 Kent Ave. Brooklyn, New York

Anderson, Dr. John Paul, five days, Jean Kincaid Smith, Miss Stella McNutt. Hamp Sewell in charge of music.

Camp Meeting, New Town Grove, Peoli, Ohio, July 25-Aug. 10. Workers: Rev. David Anderson, Rev. Harry Morrow, Rev. J. L. Schell, song leader. Rev. W. E. Fleming, Sec.-Treas.

Circleville, Annual Holiness Camp Meeting of the Churches of Christ in Christian Union, "Mount of Praise" camp ground, August 22-31. Workers: John Owen, John Hewson, J. L. Schell and wife. Address E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

The Doughty Valley Holiness Association Camp Meeting, near Millersburg, O., July 30-Aug. 10. Workers: F. W. Cox and Wm. S. Coder. Prof. C. C. Crammond and wife song leaders. Write Mrs. E. D. Headington, Millersburg, Ohio, Rt. 7.
Bowersville, Ohio, Holiness Camp Meeting, August 7-17. Workers: B. J. Flannery, T. P. Roberts, Song Leader. R. A. Robinson. Address Isaac P. Andrews, Bowersville, Ohio.

Twelfth Annual Meeting Miami Valley Holiness Association, Dayton, Ohio, July 17-27. Workers: W. L. Cox, T. P. Roberts, C. T. Moore, Rev. Atville Haines, Rev. Prince Riley. Address J. L. Gennett, 33 North Kilmer St., Dayton, Ohio.

Sharon Center, Ohio, Camp Meeting, July 25-Aug. 3. Workers: Rev. R. P. Butler, Miss Anna McGhie, W. R. Hallman and wife. Rev. A. H. Perry, Sec., Shreve, Ohio.

Holgate, Ohio, July 6-27. Evangelist W. A. Vandersall, Address Rev. C. O. Good, Holgate, Ohio.

Mt. Vernon, Ohio, Aug. 7-17. The Ohio State Camp Meeting (Camp Sychar). Workers: Rev. H. C. Morrison, Rev. Bud Robinson, Rev. John Owen, Rev. Guy Wilson, Rev. E. Stanley Jones, Prof. W. B. Yates, Miss Anna McGhie, Mrs. Sadie Misset and Miss May C. Gorsuch. E. E. Shiltz, Secretary, Shadyside, Ohio.

OKLAHOMA.

Woodward Co. Holiness Association Camp, Sharon, Okla., August 21-31. Miss Clara A. Meeker, evangelist. C. C. Greenwald, Secretary.

Elm Grove Interdenominational Holiness Camp Meeting, Cement, Okla., August 7-24. Workers: Rev. Oscar B. Lyon, Rev. N. E. Wood, Miss Bertha Pults, song leader, Mrs. J. G. Payton, pianist, Mrs. N. E. Wood and Mrs. Oscar B. Lyon, children's workers. Mrs. H. A. Bartlett, Secretary, Cement, Okla., Aug. 3.

OREGON.

Camp Meeting at Cottage Grove, Ore., July 17-27. Workers, Rev. Ira M. Hargett, D.D., Dr. S. A. Danford, Clyde Humphrey, Cottage Grove, Ore., Secretary.

PENNSYLVANIA.

Coch Mission Camp Meeting, Tannehill's Grove, near Canonsburg, Pa., Aug. 14-31. Worker: Evangelist Rev. Paul S. Rees. Address Union Gospel Mission, Cecil, Pa.
Hughesville, Pa., Holiness Camp Meeting, June 29-July 14. Workers: Homer L. Cox, J. L. Schell, singer. Address Miss Susan Ercord, Hughesville, Lycoming Co., Pa.

Twenty-Eighth Annual Encampment Pennel Holiness Association, Conneautville, Pa., August 1-10. Workers: Rev. J. L. Brasher, D.D., Rev. C. W. Ruth, Rebecca Belle Griffith, Mackey Sisters, Taylor Quartet. Address C. A. Lockwood, 2740 Louisiana Ave. (Dormont), Pittsburgh, Pa.
Kriektown, near Reading, Pa., Annual Camp Meeting, July 18-27. Workers: Theo. Elsner and wife, Guy Wilson and the Berger Sisters, singers and guitarists. Ad-

dress M. Behm, 1152 Perkiomen Ave., Reading, Pa.

Ridgeview Park, Pa., Camp, June 27-July 6. Workers: C. W. Ruth, Paul Rees, L. E. Williams, evangelists; Miss Esther Williamson, song leader. Address Rev. O. G. Cook, Pres., Washington, Pa., or Rev. J. W. Schrader, Sec.-Treas., Newell, W. Va.

Annual District Camp Meeting of the Pennsylvan Holiness Church of the Pennsylvania and New Jersey District, will be held at Beulah Park, Allentown, Pa., July 10-20. Workers: Seth C. Reese and G. Arnold Hodgkin. Address W. J. Crider, Nelson Ave., Allentown, Pa.

SOUTH DAKOTA.

Mitchell, S. Dak., Camp, June 27-July 6. Workers: Rev. H. C. Morrison, Rev. Joseph H. Smith, Rev. E. C. Smith, Young People's Meeting, Rev. H. W. Blackburn, song leader, Rev. J. G. Morrison, platform manager and leader of people's meeting. A. A. Truax, Sec., Mitchell, S. D.

TENNESSEE.

Vincent Springs, Tenn., Camp Meeting, Aug. 28-Sept. 8. Workers: Rev. G. W. Ridout, Rev. Herman Turner and wife, Joe T. Hall, Secretary, Rt. 4, Dyer, Tenn.
East Tennessee Holiness Association Annual Meeting, Greeneville, Tenn., Sept. 7-21. Workers: Rev. Thomas C. Henderson and wife, W. B. Yates, Mrs. Flora Willis, Sec., Greeneville, Tenn.

TEXAS.

Thirty-third Annual Camp Meeting, Waco, Texas, July 18-27. Workers: Rev. Harry A. Allen, Rev. John E. Thredgill, Bro. Hiram Vinton, Song Leader.

VIRGINIA.

Chesapeake Holiness Association Camp, Tabernacle, Va., July 6-21. Workers: Rev. C. W. Ruth, W. C. Diggs.
Southwest Virginia Holiness Association Annual Meeting, Salem, Va., August 1-10. Workers: Rev. Joseph Owen, Rev. P. R. Nugent, Rev. W. A. Murphree, song leader. Mrs. C. B. LeFevre, Secretary, Pembroke, Va.

WASHINGTON.

The Fourth Annual Camp Meeting, Pierce County Holiness Association, Tacoma, Wash., July 10-20. Workers: Chas. H. Stalker, John A. Logan, Lottie M. Brown, Sec., 4811 McKinley Ave., Tacoma, Wash.
Tacoma Holiness Association Camp Meeting, Tacoma, Wash., June 27-July 13. Workers: Rev. Geo. T. Klein, Rev. J. G. Brindale, J. Avery, singer. Mrs. W. R. Holloway, Sec., South Tacoma, Wash.
Eleventh Annual Washington Holiness Camp Meeting, Tacoma, Wash., July 17-27. Workers: A. C. Watkins and local ministers. J. C. Baggs, leader of song. Address W. H. A. Smith, 3831 South G St., Tacoma, Wash.

Whatcom County Holiness Association Camp, Fernside, Wash., July 24-Aug. 3. Workers: Rev. Geo. T. Klein, Rev. W. E. Cox and Fred Canaday, singer. A. O. Quail, Sec., Port Townsend, Wash.

WISCONSIN.

Viola, Wis., June 20-July 6. Beulah Camp Meeting. Workers: Rev. Preston Kennedy and others. Address Secretary, John J. Armstrong, Gillingham, Wis. W. E.
Second Annual Camp Meeting, Whole Bible Association of Wisconsin, Oregon, Wis., August 1-17. Workers: Bishop Brown, Mr. Edson Crosby, Silver Bell Musician; Mrs. Cora Harriman, and Rev. Jack Linn and wife. Address, Rev. Jack Linn, Oregon, Wis.
Eighteenth Annual Session, Spring Park Camp Meeting, Racine, Wis., July 30-Aug. 10. Workers: Rev. J. D. Tompkins, Prof. J. Warren Lowman and wife. Rev. G. A. Gooding, Secretary.

Help Some One To-Day

There are multitudes around you and of your acquaintance who need help spiritually—who are perishing for the truth. Won't you try to induce them to subscribe for THE PENTECOSTAL HERALD until January, 1925? If you are unable to make them realize their need of the paper, won't you send one, or as many as you can afford, THE HERALD from now until January, 1925, for 50c, and pray that it may be used of the Lord to convey the needed message to these hungry hearts.

A few of the 250 subjects that will be discussed by able writers during the next six months:

What is the Unpardonable Sin?
Who made the Devil?
Is the World Growing Better or Worse?
How can we Obtain Holiness?
Is There a Burning Hell?
Can a Christian Commit Sin Daily?
The Evil Effect of Card Playing.
Does God Heal the Sick?
Why are not More People Healed?
When is Jesus Coming?
The Greatest Curse of the Age.
Bible Teaching on Divorce.
Does it Pay to Tithe?
Where is Heaven? Do Saints Go to Heaven Directly After Death?
Why Should we seek Holiness?
The Dance.
Effect of Movies on Young People.
Is it Necessary to Keep the Commandments Daily?
Is the Obtainment of Holiness Necessary to Enter Heaven?
The Effect of Church Entertainments on a Community.

The Sin of Sabbath Desecration.
What is the Greatest Sin?
The Immodesty of the Swimming Pool.
The Immodesty of Modern Dress.
Who are the Greatest Sinners?
Where is Hell Located?
The Sin of Impurity.
Effect of Cigaret on Body and Mind.
The Curse of Joy-Riding.
Does God Answer Prayer?
The Problem of Human Suffering.
Capital, Labor, and the Church.
A Side-Light on Evolution.
Modernizing the Old Faith.
"The Spawn of Hell."
The Polluted Altar.
Will a Man Rob God?
The Old-Fashioned Home.
Pastoral Evangelism.
The Bottomless Pool.
Table Talks of Jesus.
The Challenge of the Hour.
Mission of the Holy Spirit.

INTRODUCTORY OFFER: Weekly, till January, 1925, for FIFTY CENTS.

The Herald is making a bold fight for the orthodox faith of our Fathers, and holding to the light the erroneous and strange doctrines of those who would destroy our faith in the Bible and rob us of that which has been the solace of millions in old age, the hope of millions in youth, and the beacon light that has illumined their passage across the river of death.

We earnestly beg you, dear reader, to assist us in this great enterprise, by inducing your neighbor to subscribe, or use some of your tithe to make the Lord's saving power known to some who may be perishing for the bread of life. We are counting on you for at least FOUR NAMES, and more, if possible.

HOW TO BEGIN.

Send for samples and begin an earnest canvass that the weekly visits of The Herald may be bearing its message of comfort and cheer to those who have never heard of the glorious truths for which it stands. Do you want to do your part in bringing them to a knowledge of full salvation? Then rally to us as we make this special offer to scatter The Herald over the land. The promoters of error are busy scattering their literature. Shall the children of God do less? Let us hear from YOU today, and start the good work going. The Herald readers are the Aarons and Hurs that hold up our hands as we battle for the right and against the wrong. We are counting on YOU, and so we shall expect to hear favorably.

Faithfully yours, contending for the faith,

H. C. MORRISON.

Pentecostal Publishing Company,
Louisville, Ky.

Enclosed you will find \$..... for which send *The Pentecostal Herald* weekly from now until January, 1925, to the following:

Name	Name
Address	Address
Name	Name
Address	Address

Pentecostal Publishing Company, Louisville, Kentucky.